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ANGELIC WISDOM

CONCERNING THE

DIVINE LOVE AND WISDOM

BY

EMANUEL SWEDENBORG.

FROM THE ORIGINAL LATIN
AS EDITED BY DR. J. F. I. TAFEL.

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TRANSLATOR'S PREFACE.

THE sole aim of the following translation has been to put the English reader in full possession of the original; and the method pursued has been everywhere subservient to the aim. In furtherance of the same purpose, it remains for us to state briefly that method, wherein it has sometimes failed of a satisfactory result, and why; also to acknowledge the two or three liberties taken with the original, and to give our reasons for so doing.

The method has been, first to make sure of the sense of the original, and then to give it expression in our own language as nearly as possible in the terms of the original literally rendered, at the same time adhering as closely as possible even to its construction. In short we have indulged no departures from a literal or word-for-word translation, except when adherence to it would obscure the sense, diminish the power, or lose the accuracy of the original, thereby defeating the very end of translation, especially in a work like the present; or again, when a literal following would do violence to the structure and spirit of our own language, and thus stand opposed to our peculiar modes of thought. A glance at some of the terms of Swedenborg's categories will illustrate this whole matter.

Love, wisdom, and use,—or will, understanding, and their exercise,—or affection, thought, and action,—are trinal categories perpetually recurring in all sorts of relations throughout the work. The good and the true, the evil and the false, as terms, occur still more frequently. In these very simple terms and their

relations the chief difficulties of translation present themselves The four last mentioned, although adjectives, have a plural as well as a singular form in the Latin. By means of this plural form, the great variety of the good and true or of the evil and false (and their variety is infinite), may be suggested. To the English reader the same variety will be made clear from the work itself, but cannot be always so forcibly suggested by the form of the adjective, since our language does not admit the right of the adjective to number. Again, these terms occur in the original in such connections as to necessitate the use of their substantive forms. Thus the Latin says literally the "Divine Good and True," which we must interpret as the "Divine Goodness and Truth," since common usage declares this to be in our language their substantive form. Strictly considered, however, it is not: "truth" is the substantive form of "the true;" but "goodness" is not in the same sense the substantive form of "the good;" nor does our language afford such a form. In a few limited and idiomatic expressions, "good" is used as such; but any attempt to force its use beyond well-defined limits, gives a very disagreeable shock to our mental constitution. Furthermore, while the term "truths" will enable us to render the plural form of its Latin adjective accurately enough, we have no such facilities for rendering the plural form of "the good." "Goods" we have, but only in the sense of property, as dry goods, household goods, and so on. Again, we may say "evils," as the substantive equivalent for the plural form of its Latin adjective; but despite of the just claims of "falsity," our idiom links together "evil and falsehood" as proper companions, just as it does "goodness and truth;" and the use of "falsity" is far from being general; we have employed it only when the word "falsehood" would be liable to mislead. When compelled to depart from the adjective forms of the original therefore, we have used the four nouns, "goodness," "truth," "evil," and "false-

hood," as equivalents of "the good," "the true," "the evil," and "the false." But the noun "goodness" occurs but once throughout the original of this work, and then in the sense of "excellence;" and the term "truth" or "truths," only in a few isolated expressions; "evil" in its substantive form occurs not more than twice. Swedenborg uses the adjective forms almost exclusively. Nevertheless, to so far justify our rendering, we may add that in some of his other works "goodness and truth" are used precisely as in this translation.

As an illustration of some other terms a fine example occurs in n. 266, where the statement is made that a man can "see truths (the true), acknowledge them, and speak them;" also that he can "think them," "will them," and "do them." Now it is perhaps barely admissible to say a man can "speak truths," though we certainly should not choose that mode of expression; and most assuredly we should not say he can "think truths," "will truths," and "do truths;" and if we address our neighbors in this style, we run the risk of not being understood. Again in n. 425, the original, verbally rendered, gives us the statement that a man may, through his understanding, be informed of the means which lead to the good; and further on, that he may "know the means," "understand them," "think them," "will them," and "do them." Now in English phraseology, he can "know the means" that lead to good, he can also "understand them;" but he does not "think them," he "thinks of them;" he does not "will them," he "desires them;" and least of all can he "do them," he "makes use of them." And instead of "thinking truths" he "thinks truly," or "has truth in his thoughts;" and instead of "willing" and "doing them," he "conforms to them in will and conduct" or "practice;" and so on.

These examples illustrate fairly the nature and extent of our departure from verbal translation, and the reasons therefor; though we have not hesitated, when the nature of the case

seemed to require it, to strain usage to the utmost, and adopt expressions which only necessity can justify.

As for the rest, paraphrase has not been indulged in more than half a dozen brief clauses, which seemed wholly unmanageable by other means. The references to the "Doctrine of the New Jerusalem concerning the Sacred Scripture," and other subjects, we have, for the sake of euphony, and because we know from our author's other works that the terms are equivalent, rendered the "New Church Doctrine of the Sacred Scripture," or whatever the work may be. The term "Divine Man" is used instead of "God-Man," as more likely to be acceptable to the English reader. The former is the term generally used by Swedenborg, though in this work he uses the latter exclusively. The word "Absolute" in its specific application to the Divine, is an imperfect rendering; but we know of no other in our judgment equal to it. A terse definition of it will be found in paragraph n. 45: "That is called the Absolute, which alone IS." In the first edition the title-page was rendered "Angelic Philosophy of the Divine Love and Wisdom;" but the term "Philosophy" has been thought by many to be too great a strain upon the original, and in some respects inapplicable to the book. We have therefore restored the more common rendering of the title. In this, as in all the other open questions of the translation, we have profited by the counsel of able and judicious friends and critics.

With this brief explanation of the method pursued in its translation, the work is submitted to the public. A careful perusal of it can hardly fail to convince the thoughtful reader, that it is the most remarkable combination of philosophy, illumination, and seership, which either ancient or modern experience has produced.

R. N. F.

PHILADELPHIA, *April* 20, 1868.

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DIVINE

LOVE AND WISDOM.

PART I.

1. LOVE IS THE LIFE OF MAN. Man knows that love exists, but he does not know what it is. He knows that it exists from the common use of the word, as in the expressions, He loves me; the king loves his subjects, and subjects love their king; husband and wife, mother and children, love each other; this man loves his country; that his fellow-citizens or his neighbor. So also men are said to love certain things, this, that, or the other, without reference to persons. But although the word love is so universally used, few know what love is. Because men cannot, when reflecting upon it, form any definite idea of its nature, they deny its reality, or call it some influence entering man by sight, hearing, touch, or conversation, and affecting him. They are utterly ignorant of the fact that love is man's very life; not only the general life of his whole body, and the general life of all his thoughts, but also the life of all their particulars. Any one of intelligence can see this, if asked, Could you either think or act if the influence of love were withdrawn? Are not thought, language, and action chilled as love grows cold, and animated as love grows warm? But this he knows from experience; not from any recognition of the truth that love is the life of man.

2. No one knows what human life is, unless he knows that it is love. Ignorant of this, one may suppose that life is sensation and action; another that it is thought. But in fact, thought is merely the first effect of life, while sensation and action are its secondary effects. Thought is called the first effect of life: but thought may be more and more internal, or more and more external. Inmost thought, which is a perception of ends, is actually the first effect of life. But of this again when the degrees of life are explained.

3. Some idea of love as being the life of man may be obtained from the effect of the sun's heat upon the world. It is known that this is the general life, as it were, of all vegetation; for from its increase in spring, plants of every kind shoot from the soil, are adorned successively with leaves, flowers, and fruit, and so in a manner live. But when the heat diminishes, as in autumn and winter, they are stripped of their signs of life and wither. So is it with love in man; for love and heat correspond to each other. Therefore love is warm.

4. God Alone, that is the Lord, is Love Itself, because He is Life Itself; and angels and men are recipients of Life. This will be fully illustrated in treatises on the Divine Providence and on Life. Suffice it for the present that the Lord, who is God of the universe, is uncreated and infinite, while men and angels are created and finite; and because He is uncreated and infinite, He is Being itself, which is called Jehovah, and is Life itself, or Life in Himself. From the Uncreated, the Infinite, Being itself, and Life itself, no beings can be created immediately, because the Divine is one and indivisible; their creation can take place only from things created and finite, and so formed that the Divine can dwell in them. Angels and men are so formed, and hence they are recipients of life. Therefore if any man permits himself to be so far misled, as to

think that he is not a recipient of life, but life itself, he cannot be withheld from thinking that he is God. That man feels as though he were life, and therefore believes it, is because this feeling deceives him; for the principal cause is always felt by the instrumental as one with itself, and not otherwise. That the Lord is Life in Himself He teaches in John v. 26: "As the Father hath life in Himself, so hath He given to the Son to have life in Himself:" and that He is "the Life," in John xi. 25; xiv. 6. Now since Love and Life are one and the same thing, as shewn above, n. 1 and 2, it follows that the Lord is Love itself, because He is Life itself.

5. To understand this, it must be known that because the Lord is Love in its own essence, that is, Divine Love, He appears to the angels in heaven as a Sun, from which proceed heat and light. That heat in its essence is love, and that light in its essence is wisdom; and so far as an angel is a recipient of that spiritual heat and light, so far he is love and wisdom also—not love and wisdom from himself, but from the Lord. That spiritual heat and light not only flow into angels and act upon them, but also enter into man and act upon him; and this precisely as he becomes a recipient; and again, he becomes a recipient according to his love of the Lord and the neighbor. That Sun, or the Divine Love, cannot by its heat and light create any one immediately from itself, for any one so created would be love in its own essence, which is the Lord Himself: but beings can be created from substances and materials so formed as to receive that heat and light. Just as the sun of this world cannot by its heat and light produce germination in the earth immediately; but it can cause growth from those materials of the soil in which its light and heat can dwell. That the Lord's Divine Love appears in the spiritual world as a Sun, from which proceed spiritual heat and light, from which the angels derive their

love and wisdom, may be seen in the work on Heaven and Hell, n. 116 to 140.

6. Since man, therefore, is not life, but a recipient of life, it follows that the conception of man from the father is not a conception of life, but of the first and purest form receptive of life. To this, as a nucleus or starting-point, are successively added in the womb substances and materials adapted in their forms to the reception of life in its order and degree.

7. The Divine is not in Space. That the Divine or God is not in space, although omnipresent, with every man in the world, with every angel in heaven, and with every spirit under heaven, is beyond the merely natural comprehension, though it may be understood spiritually. This is because all natural ideas are based upon space; for they are formed from things material, in each and all of which, so far as they are visible, space is involved; everything great or small; everything that has length, breadth, and height; in a word, every dimension, form, and figure of the material world is subject to space. Therefore, when the Divine is said to be everywhere, and yet not in space, the statement is beyond the grasp of merely natural ideas. It may, however, be naturally understood, if to these ideas a man admits a little spiritual light. Therefore the nature of spiritual ideas shall be briefly explained. A spiritual idea derives nothing from space, but everything from state. State is a term applied to love, life, wisdom, the affections, their joys, and in general to the good and true: and a truly spiritual idea of these things has in it nothing in common with space; it is superior to ideas based upon space, and looks down upon them, as heaven looks down upon the earth. But angels and spirits have eyes to see with, just as men upon earth have, and objects cannot be seen except in space; therefore, in the spiritual world,

where angels and spirits are, there seems to be space similar to that upon earth; it is not real space, however, but apparent; for it is not fixed and bounded as in the world, but can be lengthened or shortened and otherwise changed and varied. Now because this spiritual space cannot be determined by measurement, it cannot be comprehended by natural, but only by spiritual ideas. And a spiritual idea of distance in space, is simply an idea of distance in goodness and in truth, which is affinity and resemblance according to their state.

8. Hence it is evident, that man by merely natural ideas cannot comprehend that the Divine is everywhere and yet not in space; it is also evident that angels and spirits comprehend it clearly: consequently man can do so likewise, if he admits spiritual light into his thoughts; and the reason is, that it is not his body, but his soul, which thinks; that is, not the natural, but the spiritual.

9. Many do not understand this because they love the natural, and are therefore unwilling to raise their thoughts above it into spiritual light; and those who will not, cannot think even of God except from space; and to think of God as in space, is to think of the expanse of nature. This must be premised, because without the knowledge and some perception of the fact that the Divine is not in space, nothing can be understood of the Divine life, which is love and wisdom, of which we here treat; and therefore little if anything of the divine providence, omnipresence, omniscience, omnipotence, infinity, and eternity, which are to be discussed in order.

10. We have said that space appears in the spiritual world as in the natural, and consequently distance, but that they are appearances according to the spiritual affinities of love and wisdom, or of the good and true. Therefore it is that the Lord, although present with the angels throughout the heavens, yet appears high above them as a Sun.

The reception of love and wisdom produces affinity with the Lord; therefore those heavens where the angels are in closer affinity from reception, appear nearer to the Lord than those in which this affinity is more remote. For the same reason the heavens, of which there are three, are distinct from each other; so also are the societies of each heaven; and again the hells beneath them are remote from the Lord according to their rejection of love and wisdom. The same is true of men, in whom and with whom the Lord is present throughout the world; and this simply because the Lord is not in space.

11. God is absolute Man. This is the only conception of God entertained throughout the heavens; for the whole heaven, and every part of heaven, exists in the human form; and the Divine present with the angels constitutes heaven. Moreover, the tendency of thought is to the form of heaven, and therefore it is impossible for the angels to think of God except as a Man: for this reason, all upon earth who are in union with heaven, have the same conception of God, when they think deeply within themselves, or in spirit. Because God is a Man, all angels and spirits are men in perfect form: this is effected by the form of heaven, which in the greatest or the least of things is everywhere like itself. That heaven in the whole and in every part is in the human form, may be seen in the work on Heaven and Hell, n. 59 to 87; also that thoughts tend to the form of heaven, n. 203, 204. That man was created in the image and likeness of God is known from Genesis i. 26, 27; also that God appeared to Abraham and others as a Man. The ancients, wise and simple alike, conceived of God only as a Man; and when at length men began to worship more gods than one, as at Athens and Rome, they worshiped all as men. This may be illustrated by the following extract from a small work formerly pub-

lished: "The Gentiles, especially the Africans, who acknowledge and worship one God, the Creator of the universe, conceive of Him as a Man, and declare that no one can do otherwise. When told that many cherish the notion that God is like a light cloud in the air, they ask where such people are; and when informed that they are among the Christians, they say it is not possible. They are told, that this idea arises from the fact that God is called a spirit in the Word; and these people think a spirit is nothing but vapor, not knowing that every spirit and every angel is in the human form; inquiry is then made as to whether their spiritual ideas are similar to their natural, and they are found different with those who interiorly acknowledge the Lord as the God of heaven and earth. I once heard a Christian elder say that no man could conceive of a Divine Humanity; and I saw him taken among the different Gentile societies, to those more and more interior in succession; by these he was introduced into their heavens, and at last was taken to the Christian heaven; and in each heaven their interior perception of God was communicated to him, and he saw that they all thought of God only as a Man, which is the same as to think of a Divine Humanity."

12. The common people of Christendom think of God as a Man, because in the Athanasian doctrine of the Trinity, God is called a person; but the more learned affirm that God is invisible; which they do, because they cannot comprehend how God as a Man could create heaven and earth, and fill the universe with His presence; besides many other things which cannot be understood, while it is unknown that the Divine is not in space. But those who approach the Lord only, think of a Divine Humanity, and so conceive of God as a Man.

13. How important it is to have a correct idea of God, is evident from this, that the idea of God is the inmost of

thought with all who have religion; for in all things religion and worship regard God: and because God is present universally and particularly in everything pertaining to religion and worship, unless a correct idea of Him prevails there can be no communication with heaven. Therefore it is, that every nation in the spiritual world is located according to its conception of God as a Man; for in this conception, and in no other, there is an idea of the Lord. That a man's state after death is according to the idea of God which he has established in his mind, is obvious from its opposite, that the denial of God constitutes hell, and in Christendom, the denial of the Lord's Divinity.

14. In the Divine Man Being and Existence are One and yet distinct. Being and Existence are inseparable; one is not possible without the other; for Being is by means of Existence and not apart from it. This, reason comprehends when it questions whether Being with no Existence, or Existence not from Being, is either of them possible. Since therefore each is possible with the other, and not without, it follows that they are one, but yet distinct. They are one and yet distinct, as Love and Wisdom. Indeed, Love is Being and Wisdom is Existence; for Love is possible only in Wisdom, and Wisdom only from Love; therefore when Love has its Being in Wisdom, it Exists. The unity of these two is such that they are separable in thought, but not actually: and because we can distinguish between them in thought, while yet they cannot be actually separated, they are said to be one and yet distinct. Being and Existence in the Divine Man also are one and yet distinct, as soul and body; there is no soul without its body, and no body without its soul. By the Divine Being is meant the soul of the Divine Man, and by the Divine Existence is meant His Divine

Body. That a soul, possessing thought and wisdom, can exist without a body, is an error arising from false notions; for every human soul lives in a spiritual body, after it has cast off the material coverings which it wore in the world.

15. That Being without Existence is not Being, is because it is thus without form; and if without form, it is also without quality; and that which is without quality is nothing. Now that which has its Existence from Being is one with it, because it is derived from Being; therefore their unition; therefore each belongs to the other; and therefore each is all in all to the other, as to itself.

16. From this it is obvious that God is a Man, and that therefore He is a God existent,—not existent from Himself, but in Himself. He who exists in Himself is God from whom all things are.

17. In the Divine Man Infinite Things are One and yet Distinct. It is known that God is infinite; for He is called the Infinite. But he is called the Infinite, because He is infinite. He is not infinite merely because He is absolute Being and Existence in Himself; but because infinite things are in Him. An infinite Being not containing in Himself infinite things, is infinite only in name. These infinite things cannot be called infinitely many or infinitely all, because of the natural idea involved in the words "many" and "all;" for the natural idea of "infinitely many" is limited, and that of "infinitely all," though in one sense not limited, still arises from the conception of things limited universally. And because man's ideas are thus natural, by no refinement or approximation of them can he attain to a conception of the infinite things in God: and although an angel, whose ideas are spiritual, can by those means advance a degree beyond man, even he cannot wholly attain to it.

18. Any one believing that God is a Man may be con-

vinced that infinite things are in Him; and because He is a Man, He possesses a body and everything pertaining to a body; He has a face, a breast, an abdomen, loins and feet; for without these He would not be a Man: having these, He also has eyes, ears, nostrils, a mouth and a tongue; also everything within a man, as the heart and lungs with all their dependencies, from all of which together man is man. In a created man these things are many, and viewed in their contextures they are innumerable; but in the Divine Man they are infinite; nothing whatever is wanting; therefore His infinite perfection. A comparison may be made between created man and the uncreated, Who is God, because God is a Man; and by Him is it said that the man of this earth was created in His image and in His likeness; Gen. i. 26, 27.

19. That there are infinite things in God is still more manifest to the angels from the heavens in which they dwell. The entire heaven, which is composed of countless myriads of angels, exists in the human form; so likewise every society of heaven, great and small; indeed for this reason an angel is a man, for he is a heaven in miniature. This is shown in the work on Heaven and Hell, n. 51 to 87. Such is the form of heaven, in general, in every part, and in every individual, from the Divine which the angels receive; for according to this reception is the angel more or less perfect in the human form. Therefore the angels are said to be in God, and God in them, and God is called their All. The things of heaven are innumerable; and since the Divine constitutes heaven, and these countless things are from the Divine, it is very evident that infinite things are in the Absolute Man, who is God.

20. This may also be inferred from the created universe, viewed as to its uses and their correspondences; but before this can be understood, further illustration is necessary.

21. Since there are infinite things in the Divine Man,

which are seen in the heavens, in the angel and in man as in a mirror, and since the Divine Man is not in space, as shown above, n. 7, 8, 9 and 10, it may be in some measure seen and understood how God can be omnipresent, omniscient, and universally provident; also how He is able as a Man to create all things, and as a Man to preserve His creation in order forever.

22. That infinite things are one and yet distinct in the Divine Man, can also be seen in man as in a mirror. As said above, there are things innumerable in a man, and yet he feels them all as one. He knows nothing, from sensation, of his brain, heart, lungs, liver, spleen and pancreas; nor of the countless things in the eyes, ears, tongue, stomach, organs of generation, and so on: and because he has no sensation of these parts, he is to himself a unit. The reason is, that all are in such a form, that no one can be lacking; for that form is a recipient of life from the Divine Man, as shown above, n. 4, 5 and 6; and the order and connection of all the parts in that form produce the sense and consequent idea of their unity, but not of their multiplicity. We may therefore conclude that those innumerable things which in a man act as one, in the Absolute Man Who is God, are one and yet most perfectly distinct.

23. THERE IS ONE DIVINE MAN FROM WHOM ALL THINGS ARE. All the principles of human reason are united and, as it were, concentrated upon this: that there is One God, the Creator of the universe; so that a reasonable man, from his common sense, does not and cannot think otherwise. Say to any man of sound reason, that there are two Creators of the universe, and you will find in him a repugnance to the statement, perhaps to the bare sound of your words; which shows that all the principles of human reason are united and concentrated upon the conception of one God. For this there are two causes:

First,—the faculty of reasoning, in itself considered, is not man's, but is God's in man; upon this divine faculty depends human reason in its general principles; and these principles cause man to see, as from himself, that God is one. The second cause is, that man by means of that faculty is either in the light of heaven, or derives therefrom the general laws of his thought; and of that light it is the universal testimony that God is one. It is otherwise, however, if by means of this faculty any man has perverted the inferior things of his intellect: he still, it is true, possesses that faculty; but by that perversion of inferior things he turns it aside, and his reason becomes unsound.

24. Every man thinks, although unconsciously, of a collective body of men as of one man; so that he at once apprehends the meaning, when a king is called the head and his subjects the body, or when any man is said to occupy a certain place in the general body, that is, in the kingdom. In this respect the spiritual body is the same as the civil; the spiritual body is the church, and its head is the Divine Man. This shows what the conception of the church as one man would be, if instead of one Creator and Upholder of the universe, we should think of several. The church would then appear as a body with many heads; thus not as a man, but as a monster. And if we say these heads have all one essence, and so together constitute one head, then they must be regarded, either as one head with several faces, or as one face with several heads; and under any such conception the church must appear deformed. But in truth there is one God who is the Head, and the church is His body, which acts at the command of the Head, and not from itself,—as is also the case in a man. For this reason there can be but one king in a kingdom; for several kings would divide it, while one can preserve its unity.

25. So would it be with the church throughout the whole world, which is called a communion, because it exists as one body under one head. It is known that the head rules the subject body at will; for in the head reside the understanding and the will, from which the body acts, and this only in perfect obedience. The body can do nothing, except from the understanding and will resident in the head; nor the man of the church except from God. The body seems to act from itself, as though the hands and feet in their motion moved themselves, or the mouth and tongue in speaking moved themselves, by their own power; nevertheless, they do not act from themselves in the smallest degree, but exclusively from the affections of the will and the consequent thoughts of the understanding in the head. Suppose now a body with several heads and each head independent in its own understanding and will; could such a body exist? for within it there could be no such unanimity as exists in one head. As it is in the church, so is it in the heavens, which consist of countless myriads of angels; were it not that these, one and all, regard one God only, they would separate from each other, and heaven would be destroyed. Therefore if an angel of heaven but thinks of several gods, he is immediately severed from the others; for he is expelled to the utmost boundary of heaven and sinks downward.

26. Because the universal heaven and everything in heaven has relation to one God, angelic speech, being made harmonious with the general tone of heaven, closes with a single cadence; a proof that angels cannot think of more than one God; for speech is from thought.

27. Who that possesses true reason cannot see that the Divine is indivisible, and that therefore several infinite, uncreated and omnipotent Beings, that is several Gods, are impossible? But if any one not possessed of reason, should affirm that several infinite, uncreated and omnipo-

tent beings, therefore several Gods, are possible, provided they have all one and the same essence, and that thus there would be but one infinite, uncreated and omnipotent Being, or one God; we may ask, Is not that one and self-same essence absolutely the same one? and the same one cannot be several. If it is affirmed that one is from the other, then we say, he who is from the other is not God in Himself; and yet God in Himself is the God from whom all things are, as shown above, n. 16.

28. The real Divine essence is Love and Wisdom. Sum up all you know, subject it to a thoughtful inspection, and search profoundly for the universal principle of it all: you cannot avoid the conclusion that it is Love and Wisdom; for these two are the essentials in everything of man's life; everything of that life, civil, moral and spiritual, is dependent on these two elements, and without them is nothing. The same is true of the entire life of a composite man, that is, as said above, of a society small or great, a kingdom, an empire, the church, or the angelic heaven. Deprive them of Love and Wisdom, and see if anything is left of them: you will find that without these as their origin they are nothing.

29. That Love and Wisdom are both in God in their very essence, cannot be denied: for He loves all from His own Love, and leads all by His own Wisdom. The created universe moreover, viewed in its order, is so filled with wisdom derived from love, that the whole might be called wisdom itself; for in it is an endless variety of objects, so disposed successively and simultaneously, that all together form one. From this, and this alone, the universe can be sustained and continually preserved.

30. It is because the real Divine Essence is Love and Wisdom, that man has two faculties receptive of life, from one of which he derives his understanding, and from the

other his will. The faculty from which the understanding exists, receives everything belonging to it from the influx of wisdom from God; and the faculty from which the will exists, receives everything from the influx of love from God. The absence of true wisdom and love in man does not deprive him of these faculties, but closes them; and so long as they remain closed, though the understanding and will are still called understanding and will, they are not such in reality. Thus by the removal of these faculties everything human would perish: for the human consists of thought and language from thought, of will and action from will. It is obvious therefore, that the Divine presence with man is in these two faculties, which are the faculties or the capacity of being wise and loving. That man has the ability to love, although he is not wise and loves not as he might, I have learned from much experience, as shall elsewhere be abundantly shown.

31. It is because the real Divine essence is Love and Wisdom, that all things in the universe relate to the good and true: for everything proceeding from love is called good, and everything proceeding from wisdom is called true. But more of this hereafter.

32. It is also because the real Divine essence is Love and Wisdom, that the universe and all it contains, whether alive or dead, subsist from heat and light: for heat corresponds to love, and light corresponds to wisdom: therefore indeed spiritual heat is love, and spiritual light is wisdom. But of this also more hereafter.

33. From the Divine Love and Wisdom, that constitute the very essence which is God, spring all of man's affections and thoughts; his affections from the Divine Love, and his thoughts from the Divine Wisdom. The entire man is made of nothing but affection and thought; they are as it were the fountain of all his life: all the joy and pleasure of his life is from them,—the joy from his

affection, and the pleasure from its thought. Now since man was created to be a recipient, and since he is a recipient so far as he loves God and from the love of God is wise—that is, so far as he is influenced by what is from God, and thinks under that influence—it follows that the Divine essence, which is creative, is Divine Love and Divine Wisdom.

34. THE DIVINE LOVE IS A PROPERTY OF THE DIVINE WISDOM, AND THE DIVINE WISDOM A PROPERTY OF THE DIVINE LOVE. That Being and Existence in the Divine Man are one and yet distinct, may be seen above, from n. 14 to 16: and since the Divine Being is Divine Love, and the Divine Existence is Divine Wisdom, it follows that these two are also one and yet distinct. They are said to be one and yet distinct, because Love and Wisdom are two distinct elements, but are so united, that each is a property of the other: for Love has its Being in Wisdom, and Wisdom has its Existence in Love. And since Wisdom derives its Existence from Love, as shown in n. 15, the Divine Wisdom also is Being; therefore Love and Wisdom regarded as to their unity, are the Divine Being; but regarded as distinct, Love is called the Divine Being, and Wisdom the Divine Existence. Such is the angelic conception of the Divine Love and Wisdom.

35. Such being the union of Love with Wisdom, and of Wisdom with Love, in the Divine Man, the Divine essence is one: for the Divine essence is the Divine Love because it is a property of the Divine Wisdom, and the Divine Wisdom because it is a property of the Divine Love; and such being their union, the Divine life also is one. Life is the Divine essence. The Divine Love and Wisdom are one, because their union is reciprocal, and reciprocal union causes oneness. But more is to be said of reciprocal union elsewhere.

36. There is a union of love and wisdom in all the divine works also; hence their perpetuity, and in truth their eternal duration. If in any created work there were either more or less of the divine love than of the divine wisdom, the work would not endure, except so far as these two were contained within it equally: the excess of either would pass off.

37. The Divine Providence, in the reformation, regeneration and salvation of mankind, partakes equally of the divine love and the divine wisdom; from an excess of either, man could not be reformed, regenerated and saved. The divine love is willing to save all, but cannot, except by means of the divine wisdom; and all the laws in accordance with which salvation is effected are from the divine wisdom, and the love cannot transcend those laws, because the divine love and wisdom are one and act in unison.

38. In the Word the Divine Love and Wisdom are meant by justice [or righteousness] and judgment, the Divine Love by justice, and the Divine Wisdom by judgment. Therefore in the word justice and judgment are affirmed of God, as in David: "*Justice and judgment* are the habitation of Thy throne;" Ps. lxxxix. 15. And again; "And He shall bring forth thy *righteousness* as the light, and thy *judgment* as the noonday." Ps. xxxvii. 6. In Hosea; "I will betroth thee unto me in *righteousness* and in *judgment*," ii. 19. In Jeremiah; "I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute *judgment* and *justice* in the earth," xxiii. 5. In Isaiah; "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with *judgment* and with *justice* from henceforth even forever," ix. 7. And again; "The Lord is exalted; for He dwelleth on high; He hath filled Zion with *judgment*

and *righteousness*," xxxiii. 5. Again in David; "I will praise thee with uprightness of heart, when I shall have learned thy *righteous judgments*," cxix. 7. "Seven times a day do I praise thee, because of thy *righteous judgments*," cxix. 164. The same is understood by Life and Light, as in John: "In Him was *life*, and the *life* was the *light* of men," i. 4. By life there is meant the Lord's Divine Love, and by light His Divine Wisdom. It is the same again with life and spirit, as in John: "The words that I speak unto you, they are *spirit*, and they are *life*," vi. 63.

39. In man love and wisdom appear as two separate things, but in themselves they are one and yet distinct; for a man's love is according to his wisdom, and his wisdom according to his love. That wisdom which is not one with its love, though it seems to be wisdom, in reality is not; and that love which does not accord with its wisdom, though it seems to be the love of wisdom, in reality is not; for these two draw their essence and life reciprocally from each other. Love and wisdom seem to be two separate things in man, because with him the capacity for understanding can be elevated into the light of heaven, but not his capacity for loving, except so far as he acts according to his understanding. Therefore that semblance of wisdom which is not one with a man's love of wisdom, relapses to the love with which it is one; and this may be not the love of wisdom, but the love of folly. For from wisdom a man may know that it is his duty to do certain things, and yet do them not, because he does not love to do them. But so far as he does from love what wisdom teaches, he is an image of God.

40. THE DIVINE LOVE AND WISDOM ARE A SUBSTANCE AND A FORM. It is the common idea that love and wisdom are something volatile, floating in the purer atmosphere or ether; or that they are some kind of a vaporous exhalation.

Few suppose them to be really and actually a substance and a form: and even those who see that they are, still think of them as existing outside of their subject, and flowing from it; and what they thus regard as an effluence distinct from its subject, though volatile and floating, they still call a substance and a form, not knowing that love and wisdom are the subject itself, and that what is supposed to be something outside of the subject, as a floating exhalation, is merely an appearance arising from the state of the subject within itself. There are several reasons why this has been hitherto unknown; among others, that the human mind forms its understanding first from appearances, and it cannot disperse these except by the investigation of causes; and if causes are deeply hidden, it cannot investigate them except by retaining the intellect for some time in spiritual light; and this it cannot do, because natural light perpetually withdraws it. Still it is a truth that love and wisdom are the real and actual substance and form, which constitute the subject itself.

41. But because this is contrary to the appearance, it may seem unworthy of belief unless demonstrated; and as it cannot be demonstrated except by such things as man can apprehend with his bodily senses, by those it shall be demonstrated. Man possesses five external senses, called feeling, taste, smell, hearing, and sight. The subject of feeling is the skin which envelops him; the very substance and form of the skin cause it to feel whatever is applied to it. The sense of feeling is not in the things applied, but in the skin's own substance and form, which are the subject; that sense is merely the affection of the skin by anything applied to it. It is the same with taste: this sense is an affection of the substance and form of the tongue, the tongue being the subject. So also with smell: it is known that odors affect the nostrils, and are in them; and that the nostrils are affected by the touch of anything

odoriferous. So again of hearing: hearing seems to be in the place where the sound originates; but it is actually in the ear, and is an affection of the substance and form of the ear: that hearing seems to be at a distance from the ear is an illusion. In like manner with sight: when a man sees a distant object, his sight seems to be where the object is; but in reality it is in the eye, which is the subject, and is affected as the other organs are: the distance is a conclusion of the judgment, measuring space by intervening things, or by the diminution and consequent obscurity of the object, the image of which is formed within the eye according to the angle of incidence. It is therefore obvious that sight does not go out from the eye to the object, but the image of the object enters the eye, and affects its substance and form: for it is with sight as with hearing; hearing does not go out from the ear to catch sounds, but sounds enter the ear and affect it. It is therefore evident that the affection of a substance and form which produces sensation, is not something separate from the subject, but simply effects a change in it, the subject being the subject still, as before and after. And it follows that sight, hearing, smell, taste, and feeling, are not something volatile flowing from their organs; but they are the organs themselves regarded in their own substance and form, from the affection of which arises sensation.

42. It is the same with love and wisdom, with this difference only, that the substances and forms which consist of love and wisdom, are not obvious to the eye, as are the organs of the external senses. Still no one can deny that what are called thoughts, perceptions, and affections, which are from love and wisdom, are substances and forms, and are not some volatile effluence from nothing, or abstracted from the real and actual substance and form which are their subjects. For in the brain are forms and substances innumerable, in which resides every interior sense referable

to the understanding and will. That all the affections, perceptions, and thoughts there, are not exhalations from those substances, but are really and actually the subjects, which emit nothing from them, but merely undergo changes of state according to the influences which affect them, is obvious from what has been said of the external senses. Of those influences more will be said below.

43. It may now be seen, that the divine love and wisdom in themselves are a substance and a form; for they are absolute Being and Existence: and if they were not Being and Existence in such a sense as to be a substance and a form, they would be merely an abstract notion, which in itself is nothing.

44. THE DIVINE LOVE AND WISDOM ARE SUBSTANCE AND FORM IN THEMSELVES—THAT IS, THE ABSOLUTE AND ONLY SUBSTANCE AND FORM. It has just been proved that the divine love and wisdom are a substance and a form; also that the Divine Being and Existence is a Being and Existence in itself. It cannot be called a Being and Existence from itself; because this implies origin, and moreover origin from something in that which is Being and Existence in itself. But an absolute Being and Existence in itself is eternal. An absolute Being and Existence in itself is also uncreated; and no created thing can exist but from the uncreated; and what is created is also finite; and the finite can exist only from the infinite.

45. Whoever can study the subject thoughtfully until he comprehends what Being and Existence in itself is, will certainly conclude that it is the Absolute and Only Being and Existence. That is called the Absolute, which alone Is; and the Only, from which everything else is derived. Now, since the Absolute and Only is a substance and a form, it follows that it is the absolute and only substance and form; and since that absolute substance and form is

the divine love and wisdom, it follows that they are the absolute and only love and the absolute and only wisdom, consequently the absolute and only essence, and finally, the absolute and only Life; for love and wisdom are life.

46. From this it appears how sensual (that is, derived from the bodily senses and their spiritual blindness) are the thoughts of those who call Nature self-existent. They think from sight, but cannot think from the understanding; and thought from sight closes the understanding; while thought from the understanding purifies the sight. They cannot conceive of a Being and Existence in itself, nor that it is eternal, uncreated, and infinite. Nor can they conceive of life but as something volatile and evanescent, nor of love and wisdom; much less that they are the origin of all things in nature. That all nature is derived from these can only be seen while nature is viewed in its uses, according to their order and connection, and not in its mere forms, which are objects of sight only. For uses exist only from life; while their connection and order are from wisdom and love; and their forms are the embodiments of the uses. Therefore if the mere forms of nature are regarded, nothing can there be seen of life, still less of love and wisdom, and so nothing of God.

47. THE DIVINE LOVE AND WISDOM MUST HAVE THEIR BEING AND EXISTENCE IN OTHER BEINGS CREATED FROM THEM. It is the very nature of love not to love self, but to love others, and by means of love to be united with them; it is also the nature of love to be loved by others, for thus is union effected: the essence of all love is union; and in truth this is the life of it, which is called joy, pleasantness, delight, sweetness, bliss, agreeableness and happiness. Love wishes its own to be another's; this constitutes love; and to feel another's joy as our own is to love. But to feel our own joy in another, and not the other's in

ourselves, is not to love; for this is to love self, but that to love the neighbor. These two kinds of love are diametrically opposed to each other: each effects union, it is true; and the fact does not appear, that to love one's own, that is, to love one's self in another, actually separates; yet it does separate so effectually, that just as any one has so loved another, so afterwards does he hate him; for that kind of union is gradually dissolved of itself, and hatred as gradually takes its place.

48. Who, that understands the essential character of love, cannot see this? For what is the love of self alone, without the love of another apart from self, by whom one may be loved in return? This is disunion rather than union. Love's union is from reciprocity; and there is no reciprocity possible in self alone: if it seems to exist, it is from a supposed reciprocity in those loved. From which it is obvious, that the divine love cannot but have its Being and Existence in other beings whom it may love, and who may love it in return. For if this is the nature of all love, it is to the utmost, that is infinitely, the nature of Absolute Love.

49. With reference to God, to love and be loved reciprocally, with beings in whom there is anything infinite, any essential life of love in itself, or anything divine, is impossible. For if there were anything infinite, any essential life of love in itself, that is, anything divine, in those beings, He would not then be loved by other beings, but would love Himself. For the Infinite or Divine is One; and if this were in other beings it would be absolute Being in them, and the love of it would be absolute self-love, no shadow of which is possible with God. For this is utterly opposed to the divine essence; therefore this mutual love can exist only in other beings, in whom there is nothing in itself divine. That it does exist in beings created from the Divine Being, may be seen below. But that it may so

exist, there must be an Infinite Wisdom which is one with Infinite Love: that is to say, there must be a Divine Love and a Divine Wisdom, each of which is an essential property of the other: see above, n. 34–39.

50. Upon the proper conception and comprehension of this arcanum depend the conception and comprehension of all Existence, or of Creation; also of its subsistence or preservation by God; that is, the knowledge of all the works of God in the created universe, of which the following pages treat.

51. But I pray you not to perplex yourself with thoughts of time and space; for just so far as you think of time and space in reading what follows, you will not understand it; for the Divine is not in time and space, as will be clearly shown in the progress of this work, especially where it treats of Eternity, Infinity and Omnipresence.

52. All things in the Universe were created from the Divine Love and Wisdom of the Divine Man. The universe in things great and small, in its first and last elements alike, is so filled with the divine love and wisdom, that it may be called the image of that love and wisdom. This is clearly manifest from the correspondence of the whole universe with man; for all things in the created universe have such a correspondence with all things in man, and each with each, that man may even be called a kind of universe in himself. There is a correspondence of his affections and their thoughts with the entire animal kingdom; of his will and its understanding with the whole vegetable kingdom; and of his ultimate life with everything in the mineral kingdom. The fact of such correspondence is not apparent to those in the natural world, but is, to every one who observes it, in the spiritual world. There is in that world everything existing in the three kingdoms of the natural world; and they are corre-

spondences of affections and thoughts,—of affections from the will, and thoughts from the understanding of those who are there, and of the ultimates of their life; all of which are made visible about them in an order similar to that of the created universe, but in miniature. From this it is evident to the angels, that the created universe is an image representative of the Divine Man, and that it is His love and wisdom of which the universe is an image. Not that the created universe is the Divine Man, but it is from Him; for nothing whatever in the created universe is in itself substance and form, nor life, nor love and wisdom; no, nor is man man in himself; but everything is from God, who is, in Himself, Man, Love and Wisdom, Form and Substance. That which has being in itself is uncreated and infinite: but whatever derives its being from this, because it does not possess being in itself, is created and finite; and this represents the image of Him from whom it has being and existence.

53. Being and existence may be affirmed of things created and finite, likewise substance and form, also life, even love and wisdom; but they also are then created and finite; and these things can be affirmed of the created and finite, not because they are in any degree Divine, but because they are in the Divine, and the Divine is in them. All created things are in themselves inanimate and dead; but are animated and vivified by their being in the Divine, and the Divine in them.

54. The Divine is not different in different subjects, but one created subject is different from another; for two subjects cannot be alike; hence each is a different embodiment; and therefore the Divine appears under a different form in each. Of its presence in opposites, more will be said in what follows.

55. All Things in the Universe are Recipients of

THE DIVINE LOVE AND WISDOM OF THE DIVINE MAN. It is known that the universe in general and in particular was created by God; therefore in the Word the universe with all its contents is called the work of the Lord's hands. It is said that the world in general was created from nothing; and this nothing is supposed to be absolute nothing: but it is a positive truth, that from absolute nothing, nothing comes, and nothing can come. Therefore the universe, which is an image of God, and consequently full of God, could not be created except in God and from God. For God is absolute Being, and whatever has being must be derived from Being; but to create what is, from what is not, is a direct contradiction. Yet that which is created in God and from God is not continuous from Him; for God is Being in Itself, and Being in itself is not possessed by things created; if it were, it would be continuous from God; and such a continuation from God is God. The angelic idea of this is, that what is created in God and from God, is like that in man, which he has evolved from his life, but from which the life has been withdrawn; so that it accords with, but still is not, his life. The angels illustrate this by many things, which exist in their heaven, where they say they are in God and God in them; and yet they do not possess in their own being anything Divine, or which is actually God. Further proofs of this, as given by the angels, will be presented hereafter. This may serve for a present knowledge of the subject.

56. Every created thing is, by virtue of this origin, in its very nature a receptacle of God, not by continuity, but by contiguity: from this, and not from that, exists the capacity for union; for everything is harmonious with God, because created in Him and from Him; and because so created, is analogous to Him; and by reason of that union with Him, is, as it were, a reflection of His image.

57. Therefore it is, that the angels are not angels from

themselves, but from that union with the Divine Man which union again is according to their reception of the Divine Goodness and Truth, which are God, and seem to proceed from Him, but in reality are in Him. Moreover that reception is according as they are compliant with the laws of order, which are divine truths; and this they may be by the exercise of their freedom of thought and will, according to reason, a power which they possess from the Lord as their own. Through this faculty they have a reception, as if by their own power, of the divine goodness and truth; and from this again arises the reciprocality of love; for, as said above, love is impossible, unless it is reciprocal. It is the same with men in the world. From what has been said it may now be seen, that all things in the created universe are recipients of the divine love and wisdom of the Divine Man.

58. That those things in the universe which are not like angels and men, are also receptacles of the divine love and wisdom of the Divine Man, as the creatures inferior to man in the animal kingdom, the vegetable kingdom beneath them, and the mineral kingdom beneath this again, cannot be intelligibly explained, until more has been said of the degrees of life, and of degrees in its receptacles. With these the divine union is according to their use; for the use of everything good originates solely in its union with God, a union always the same in kind, but different in degree. This union, in its descent, is gradually changed in degree, until its subjects are without freedom because without reason, and consequently without any appearance of life; still they are receptacles; and because they are receptacles, they are also reagents; for by virtue of being reagents, they are the containants of life. Union with the use of things that are not good, will be explained after the origin of evil has been made known.

59. From this it is obvious that the Divine is in all

things, singly and wholly, of the created universe; and that the universe is therefore, as said in the Word, the work of the Lord's hands, that is, the work of the divine love and wisdom, for these are meant by the hands of the Lord. Yet, although the Divine is in each and everything in the created universe, there is nothing in itself Divine in their being; for the created universe is not God, but from God; and because from God, His image is in it, as a man's image is in a mirror, in which the man indeed appears, but yet there is nothing of the man really there.

60. I heard several, who were conversing near me in the spiritual world, say that they were quite willing to acknowledge the existence of something Divine in each and everything in the universe, because in them they saw Divine wonders, and the more interiorly they examined these things, the more wonderful they appeared. But when told that the Divine was actually present in each and everything in the created universe, they were indignant,—an evidence that they did not believe it, but only said so. They were then asked if they could not see the truth of this, from the marvelous power possessed by any seed of reproducing its own kind in perfect order even to the seed again; or from the suggestion, in every seed, of the infinite and eternal, since there is in them an effort to multiply and bear infinitely and eternally. Then again, they were told, that every animal, even the smallest, possesses sensual organs, brain, heart, lungs, and so on, together with arteries, veins, fibres, muscles, and their action; besides marvellous things in their nature, about which volumes have been written. All these wonderful things are from God; but the forms with which they are clothed are from the world of matter, from which also come plants, and, in their order, men: therefore it is said of man, that he was made of clay, and is dust of the earth, into which the breath of life was breathed. Gen. ii 7.

from which it appears that the Divine is not man's own, but is added to him.

61. ALL CREATED THINGS IN A CERTAIN IMAGE REPRESENT MAN. This may be proven by the three kingdoms of nature, the animal, vegetable, and mineral, with all their contents both general and particular. A relation to man in each and everything in the animal kingdom is evident from this: that animals of every kind possess limbs as motive powers, organs of sense, and the viscera which actuate them, all in common with man; they also possess appetites and affections similar to the natural affections and appetites of man; and again these affections have correspondent instincts, some of which seem almost spiritual, as is more or less clearly seen in beasts, birds, bees, the silkworm, ants, and so forth; therefore it is that merely natural men say the creatures of this kingdom are the same as man except in speech. A relation to man is seen in the entire vegetable kingdom, and all its particulars, from these facts: that plants exist first from seed, and from that progress through their successive stages of growth; that they enter into a kind of marriage, and then bring forth their offspring; that their vegetative life is use, of which they are forms; besides other things, in which they relate to man, and which have been described by certain authors. This relation to man is seen throughout the mineral kingdom only as an effort to produce forms which refer themselves to him, thus to promote use; the forms it produces are, as said above, the whole vegetable kingdom; for as soon as a seed is dropped in the bosom of the earth, the earth cherishes it, and provides it with nourishment from all sides, that it may grow, and show itself in a form representative of man. That there exists a similar effort in the harder formations of the mineral kingdom, is evident from the coral found in the depths of the ocean, and

from flowers in mines, produced there from minerals and even from metals. This effort to vegetate, and thus to promote use, is the last derivation from the Divine in created things.

62. As there is in the mineral an effort to vegetate, so there is in the vegetable an effort to produce animal life; hence there are various kinds of insects corresponding to the different odors exhaled by plants. That this is not from the heat of the sun of this world, but from life operating through the sun, and according to the nature of the receptacle, will be seen in what follows.

63. That everything in the created universe bears relation to man, may certainly be inferred from the above examples, but it can only be seen obscurely. In the spiritual world, however, it can be clearly seen. All things in the three kingdoms exist there; in their midst is the Angel; he sees them about him, and knows that they are representative of himself; indeed, when his inmost understanding is opened, he recognizes himself in them, and sees his image there, almost as in a mirror.

64. From these and many concurrent facts, which there is not time to adduce at present, it may be known with certainty that God is a Man, and that the created universe is His image: for the entire universe bears a general relation to Him, just as its particulars have a special relation to man.

65. The Uses of All Created Things Ascend by Degrees from Ultimates to Man, and through Man to their Origin in God the Creator. *Ultimates*, as said above, are the entire contents of the mineral kingdom, which are all kinds of matter, rocks, salts, oils, minerals, metals, covered with earth formed of animal and vegetable substances reduced to powder by constant disintegration In these materials all uses have their end, and here also

they begin. All use is from life, and it ends with the effort to produce these materials, while its beginning is the active force arising from that effort. So far the mineral kingdom. The entire vegetable kingdom is *mediate:* it includes all kinds of grasses, herbs, plants, shrubs, and trees. Their use is to sustain the animal kingdom in all its forms, perfect and imperfect; these they nourish, delight, and vivify; the animal body is nourished by their substance; its senses pleased by their taste, smell, and beauty; while they vivify its affections. An effort to accomplish these ends is inherent in the vegetable kingdom from life. The entire contents of the animal kingdom again are *primary;* its lowest members are worms and insects; birds and beasts are mediate; and man supreme. For every kingdom includes a lowest, a middle, and a supreme order; the lowest for the use of the middle, and this again for the use of the highest; and thus do the uses of all created things ascend in a series from ultimates to man, who is the first in order.

66. There are three degrees of ascent in the natural world, and the same in the spiritual. All animals are recipients of life; the more perfect, of the life of the three degrees of the natural world; the less perfect, of the life of two degrees; and the imperfect, of the life of one degree only. Man alone is a recipient not only of the life of all three degrees of the natural world, but also of the life of all three degrees of the spiritual world. Therefore he can be elevated above nature, while the animal cannot; he can reason analytically about moral and civil matters, which are within the domain of nature; and likewise about things spiritual and celestial, which are above nature: nay more, he can even so advance in wisdom as to see God. But of the six degrees, through which the uses of all things created ascend in regular order even to God the Creator, we shall treat in the proper place. From the

above summary it may be seen, that all created things ascend to the First, who alone is Life, and that their uses are the actual recipients of life; therefore they are forms of use.

67. How man ascends, or is elevated, from the lowest degree of life to the first, shall now be briefly stated. He is born into the ultimate degree of the natural world; by knowledge he is raised to the second degree; and as his understanding is perfected by increase of knowledge, he rises to the third degree, and then becomes rational. The three degrees of ascent in the spiritual world are in him above the three natural degrees; nor do they appear until he is divested of his earthly body; when this takes place, the first spiritual degree is opened in him, afterwards the second, and finally the third; but this only with those who become angels of the third heaven. These are they who see God. They, in whom the second and ultimate degrees can be opened, become angels of the second and ultimate heavens. Every spiritual degree within man is opened according to his reception of divine love and wisdom from the Lord: they who receive but little, enter into the first or ultimate degree; they who receive more, into the second or middle degree; and they who receive much enter into the third or highest degree: but those who receive none, remain in the natural degrees, and draw from the spiritual nothing but the power of thought and will, and consequently of speech and action, but without real intelligence.

68. Of man's interior or mental elevation, however, this also ought to be understood. In everything created by God there is reaction. Action belongs to Life alone, and reaction is caused by the action of Life. Now because this reaction takes place whenever any created thing is acted upon, it seems to belong to the thing created: thus in man, reaction seems to be his own, because he has no sense of life but as his own, although he is merely a re-

cipient of life. Therefore it is, that man from his hereditary evil, reacts against God; but if he believes that all his life is from God, and that all the good in life is from God's action, and its evil from man's reaction, then his reaction becomes the result of the Divine action upon him, and he acts with God as from himself. By simultaneous action and reaction all things are held in equilibrium; and all things must be so held. This is here stated, lest man should believe that he ascends to God by his own power, and not by the power of the Lord.

69. The Divine fills Universal Space without Space. There are two things proper to Nature, Space and Time. All of man's thoughts, while he is in the natural world, and therefore his whole understanding, are based upon the conception of these two elements. If he remains in those ideas, not elevating his mind above them, he can never acquire any perception of things spiritual and Divine: for he confounds these things with ideas based upon space and time, and just so far as he does this, his intellectual light becomes merely natural; and to think, reasoning from this, of things spiritual and Divine, is like studying in nocturnal darkness things which are visible only in the light of day. This is the origin of Naturalism. But he who knows how to raise his mind above thoughts based upon space and time, passes from darkness into light, comprehends spiritual and divine things, and at length sees whatever is in them and from them; by that light he dispels the darkness of natural thought, and banishes its illusions from the centre to the circumference. Any man possessed of an understanding, can by thought transcend those two properties of nature, and actually does so; and then he will always affirm and see, that the Divine, because omnipresent, is not in space: and he can also affirm and see the truth of what has been said above.

But if he denies the divine omnipresence, and ascribes everything to nature, then he is unwilling to be elevated, though he may be.

70. All who after death become angels, divest themselves of those two properties of nature before mentioned, space and time; for they then enter into spiritual light, in which truths are the objects of thought; and the objects of sight are similar to those in the world, but are the correspondences of their thoughts. The objects of angelic thought which, as just stated, are truths, derive nothing whatever from space and time; but the objects of angelic sight seem to partake of space and time; yet the angels do not think of them under that appearance. This is because space and time are not fixed there as in the natural world, but change according to the angels' state of life; therefore instead of space and time in angelic thoughts there are states of life; instead of space, things relative to states of love; and instead of time, things relative to states of wisdom. Therefore it is, that spiritual thought, and consequently spiritual language, differ so much from natural thought and language, that they possess nothing in common, unless viewed with reference to the interiors of things, which are all spiritual. Of this difference more will be said elsewhere. Now because the thoughts of angels derive nothing from space and time, but everything from states of life, it is evident that they do not know what is meant by the Divine filling space; for they do not know what space is. But they understand fully, when, without any idea of space, the Divine is said to fill all things.

71. To show that the merely natural man thinks of things spiritual and divine from space, and the spiritual man without reference to space, the following illustration may serve: when the merely natural man thinks, his ideas are acquired from visible objects and their forms, angular or circular, as determined by the three dimensions of length, breadth and

thickness, which all visible objects contain. He has manifestly an idea of these dimensions when he thinks of the visible things of the world; they are also present in his thoughts of the invisible, as of civil and moral affairs; this he does not observe, but they are nevertheless there as a continuation of his mode of thought. With the spiritual man, especially with the angels of heaven, it is different. Their thought possesses nothing in common with dimension and form, in any way derived from spatial length, breadth, and thickness; but only with dimension and form as derived from the state of a thing, determined by the state of life within it. Thus, for length in space, spiritual thought substitutes the goodness of a thing, as determined by the goodness of the life it possesses; for breadth in space, the truth of a thing, determined by the vital truth in it; and for thickness in space, the degree in which the object contains these qualities. Thus the spiritual man thinks from the correspondence which exists between spiritual and natural things. On account of this correspondence, length in the Word, signifies the goodness of things, breadth their truth, and thickness, or height, the degree in which this goodness and truth exists in them. From this it is evident, that when the angels of heaven think of the divine omnipresence, they conceive of the Divine as existent in all things without space, nor can they think otherwise. What the angel thinks is true, because the light which illuminates his understanding is divine wisdom.

72. This conception of God is fundamental; for without it, although what is to be said of the creation of the universe by the Divine Man, of His providence, omnipotence, omnipresence and omniscience, may be understood, it cannot be retained. For the merely natural man, even while he understands it, relapses to his life's love, which is his will; and this destroys his comprehension of the subject, and immerses his thoughts in space: here is the light that he calls

rational, not knowing that he is irrational, just in the degree that he denies those truths. That this is the case may be confirmed by reference to the truth, that God is a Man. Read carefully, I pray you, what has been said from n. 11–13, and in subsequent numbers also, and you will see their truth; but let your thoughts descend to the natural light which has reference to space, and will not those statements seem absurd? And by a further descent, will you not deny them? For this reason we have said that the Divine, not the Divine Man, fills universal space; for if the latter were stated, the merely natural thought would not consent; but it will admit that the Divine fills all space, because this agrees with the theological mode of expression, that God is omnipresent, and hears and knows all things. More upon this point may be seen above from n. 7–10.

73. The Divine is in All Time without Time. As the Divine is in all space without space, so is it in all time without time; for nothing proper to nature can be affirmed of the Divine, and space and time are proper to nature. Space in nature is mensurable; so is time. Time is measured by days, weeks, months, years and ages; days by hours; weeks and months by days; years by the four seasons; and ages by years. Nature can thus be measured on account of the apparent diurnal revolution and annual motion of the sun. In the spiritual world it is otherwise: there also life seems to progress periodically; for men live there with each other as in the world, which would be impossible without an appearance of time. But time there is not divided into periods as in the world, because the spiritual Sun is motionless and always in the east; for it is the Lord's divine love which appears to the angels as a Sun. Wherefore they have no days, weeks, months, years and ages, but instead, states of life from which their periods originate; they cannot therefore be called periods of time,

but of state. Therefore it is, that the angels do not know what time is, and that, whenever it is mentioned, they have an idea of state; and when state determines time, the time is only apparent; for a happy state makes time seem short, and an unhappy state makes it seem long. From all of which it is evident, that spiritual time is nothing but the character of spiritual states. Therefore in the Word, states in their orderly and general progress are signified by hours, days, weeks, months and years; and when time is mentioned with reference to the church, by morning is meant its first state, by noon its maturity, by evening its decline, and by night its end: so also by the four seasons, spring, summer, autumn, and winter.

74. From this it is evident that spiritual time is one with thought from affection, for in this originates the character of a man's state. That distance, in progress through space in the spiritual world, is one with the progress of spiritual time, might be largely illustrated; for journeys there are actually shortened or lengthened according to desires, which originate in thought derived from affection; therefore we also speak of the length or shortness of time. But in these matters, unless there is thought in union with the man's peculiar affections, time is not noticed, as in dreams.

75. Now because periods of time, which are proper to the world of nature, are pure states in the spiritual world, —which states are there apparently progressive, because angels and spirits are finite,—it is obvious that in God they are not progressive, because He is infinite, and infinite things are in Him one, as demonstrated above, n. 17–22. Therefore it follows that the Divine is in all time without time.

76. He who does not know this, and cannot in thought form some conception of God apart from time, can form no conception whatever of eternity, except as an eternity of time; in which case he must think insanely of God as exist-

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ing from eternity; for he thinks from a beginning, and beginning belongs exclusively to time. He then insanely supposes that God must have existed from Himself; from which he rushes headlong to the origin of nature from herself. And this conclusion he cannot escape, except by the spiritual or angelic idea of eternity, which has no reference to time; and in this case, the Eternal and the Divine are the same, and the Divine is Divine in itself, not from itself. The angels say that they can conceive of God as existent from eternity, but by no means of nature's existence from eternity, still less of nature's existence from herself, and least of all can they conceive of nature as nature in herself. For whatever has being in itself, is absolute Being, the source of all things; and Being in itself is Life itself, which is the divine love belonging to divine wisdom, and the divine wisdom belonging to divine love. Such is the angelic conception of eternity, a thing as remote from time, as the uncreated is from the created, or the infinite from the finite, between which no ratio is possible.

77. THE DIVINE IN ALL THINGS, GREAT AND SMALL, IS THE SAME. This follows from the two preceding articles, which show that the Divine is in all space without space, and in all time without time; and space is divisible into less and least, or greater and greatest quantities; and as space and time are one in this respect, as said above, it is the same with time. That in these the Divine is always the same, is because the Divine is not various and changeable, as is everything pertaining to space and time, or everything natural; but it is invariable and unchangeable, and is therefore everywhere and always the same.

78. It seems as if the Divine were not the same in one man as in another; as if, for example, it were one thing in the wise man, and another in the simple; one thing in the old man, and another in the child. But this is an illusion;

the man is different, but the Divine within him is not. Man is a recipient, and recipients or receptacles vary; the wise man is a recipient of the divine love and wisdom more adequately, and so more fully than the simple man; and the old man, if he is also wise, more than the infant or the youth; but the Divine is the same in all. From the fact that the angels of heaven possess ineffable wisdom, as men do not, there arises the similar illusion, that the Divine is not the same with angels in heaven as with men upon earth. But the apparent difference is in the subjects, according to the character of their reception of the Divine, and not in the Lord.

79. That the Divine is the same in all things great and small, may be illustrated by heaven and an angel: the Divine in all heaven, and the Divine in one angel is the same; therefore the entire heaven may even appear as one angel. It is the same with the church, and a man of the church. The greatest form receptive of the Divine is the entire heaven and the whole church together; the least form is an angel of heaven and a man of the church. A whole heavenly society has frequently appeared to me as one angelic man; and it was declared that it could appear as a gigantic man, or as small as an infant; and this because the Divine is in all things, great or small, the same.

80. The Divine is also the same in the least and greatest of those created things, which do not possess life; for it is in all the goodness of their use. They do not possess life, because they are not forms of life, but of use; and forms vary according to the excellence of their use. But how the Divine is present in these receptacles shall be explained in the following pages, where we treat of creation.

81. Remove space, utterly deny a vacuum, and then think of the divine love and wisdom as the Absolute Essence, existing without reference to space, and altogether opposed to a vacuum; then think of space, and you will

see that the Divine is in the least and greatest space the same: for the terms small and great cannot be applied to an Essence abstracted from space, but sameness can.

82. Something shall now be said of a vacuum. I once heard some angels talking with Newton upon this subject, and saying that they could not endure the idea of a vacuum as being nothing; because in their world, which is spiritual, and within or above the space and time of the natural world, they feel, think, are affected, love, possess will, breathe, and even speak and act, just as men do in the natural world; and this would be wholly impossible in a vacuum, considered as nothing; because nothing is nothing, and of nothing nothing can be affirmed. Newton said he knew that the Divine, which is Being itself, filled all things; and that to him the idea of a vacuum, as nothing, was horrible, because destructive of all existence. He warned those who spoke with him about it to beware of the thought of nothing, calling it the exhaustion of life, because in nothing any real mental existence was impossible.

PART II.

83. The Divine Love and Wisdom appear in the Spiritual World as a Sun. There are two worlds, a spiritual and a natural; and the spiritual world derives nothing whatever from the natural, nor the natural world from the spiritual: they are perfectly distinct, communicating only by correspondences, the nature of which has been abundantly explained elsewhere. To illustrate this by example: Heat in the natural world corresponds to the good in charity in the spiritual world; and light in the natural world corresponds to the true in faith in the spiritual

world. Yet who does not see that the good and true in charity and faith are perfectly distinct from heat and light? From first impressions they seem so distinct, as to have no connection whatever, as when we inquire what the good in charity has in common with heat, or the true in faith with light; nevertheless spiritual heat is that goodness, and spiritual light is that truth. And although they are, in themselves considered, so perfectly distinct, they make one by correspondence; so that while man reads of heat and light in the Word, the spirits and angels who are present with him, have a perception of charity instead of heat, and of faith instead of light. This example is adduced to show that the two worlds, the spiritual and the natural, are so distinct, that they have nothing in common with each other; and yet they are so created as to communicate, nay more, to be united by correspondences.

84. As these two worlds are so distinct, it may be seen clearly, that the spiritual world is under a Sun different from that of the natural. For there are heat and light in the spiritual world, just as in the natural; but the heat there is spiritual, as also the light; and spiritual heat is the good in charity, and spiritual light is the true in faith. Now because heat and light can originate only in a Sun, it follows that the Sun of the spiritual world is not the same as that of the natural world; also that the Sun of the spiritual world is of such a nature that spiritual heat and light can proceed from it, while the sun of the natural world is of such a nature that natural heat and light can proceed from it. Everything spiritual, which is everything relating to the good and true, can have no other origin than the divine love and wisdom; for all goodness is from love, and all truth is from wisdom: that they have no other origin any wise man can see.

85 It has hitherto been unknown that there is any otner sun than that of the natural world: this is because

man's spiritual being has become so immersed in his natural being, that he does not know what the spiritual is; nor does he know, therefore, that there exists a spiritual world, the abode of spirits and angels, altogether different from the natural world. And because the spiritual world has been so deeply concealed from the knowledge of those in the natural world, it has pleased the Lord to open my spiritual sight, that I might see what is in that world, just as I see what is in this; and moreover that I might describe it, which has been done in the work on Heaven and Hell, where there is one article which treats of the spiritual Sun. For I have seen that Sun, and it seemed to me of the same magnitude as the natural sun, and, like it, fiery, but more glowing. It was made known to me also, that the whole angelic heaven is under that Sun, and that the angels of the third heaven see it continually, the angels of the second heaven frequently, and those of the first heaven occasionally. That all their heat and light, and everything visible in that world, is from that Sun, will be shown in what follows.

86. That Sun is not the Lord Himself, but is from Him: it is the divine love and wisdom proceeding from Him, which appear in that world as a Sun. And because love and wisdom in the Lord are one, as shown in Part I., that Sun is called the divine love. For the divine wisdom is a property of the divine love, and it therefore also is love.

87. That the spiritual Sun appears fiery to the angels, is because love and fire mutually correspond; for love is not visible to the eyes of angels, but instead of love that which corresponds to it. For angels as well as men possess an internal and an external being; it is their internal being which thinks, knows, wills and loves, and their external being which sees, feels, speaks and acts; and their whole external being is a correspondence of their internal, but a spiritual correspondence, not a natural one. The divine

love is even felt as fire by the spiritual; and therefore fire, when mentioned in the Word, signifies love. Such was the significance of the sacred fire in the Jewish Church, therefore also it is customary in prayer to God to ask that heavenly fire, that is, divine love, may inflame the heart.

88. Such being the distinction between the Spiritual and the Natural, as shown above, n. 83, no particle from the natural sun can penetrate the spiritual world, that is, none of its heat or light, nor any earthly object whatever. In the spiritual world natural light is darkness, and natural heat is death. But the heat of the world may be vivified by the influx of heavenly heat, and the light of the world may be brightened by the influx of heavenly light. This influx takes place by correspondence, and it is impossible for it to take place by continuity.

89. From the Sun, which Exists from the Divine Love and Wisdom, proceed Heat and Light. In the spiritual world where angels and spirits are, heat and light exist, just as in the natural world where men are; the heat, moreover, is felt as heat, and the light is visible as light. And yet the heat and light of the two worlds differ so much, that, as said above, they have nothing in common. They differ as the living differs from the dead; the heat of the spiritual world is in itself alive, equally so the light; but the heat of the natural world is in itself dead, so also its light. For the heat and light of the spiritual world proceed from a sun which is pure love; but natural heat and light proceed from a Sun of pure fire; and love is alive; the divine love is Life itself; but fire is dead, and the solar fire is death itself, or may be so called, since it possesses in itself no life whatever.

90. As angels are spiritual, they cannot live in any but spiritual heat and light; while men cannot live in any but natural heat and light; for spiritual agrees with spiritual.

and natural with natural. Were an angel to derive the smallest influence from natural heat and light, it would destroy him, because they are totally opposed to his life. Every man, as to the interiors of his mind, is a spirit; when he dies, he passes beyond the world of nature, and quits it wholly, entering a world where nothing natural exists; and in that world he lives so separate from nature, that between the two there is no continuous communication, that is, no relation as of a purer to a grosser; but the relationship is that of prior to posterior, between which no communication is possible except by correspondences. It is therefore obvious that spiritual heat is not a purer natural heat, nor spiritual light a purer natural light; on the contrary, they are altogether different in essence; for spiritual heat and light derive their essential quality from a Sun of pure love, which is Life itself; while natural heat and light derive their essential quality from a sun of pure fire, which is absolutely lifeless, as said above.

91. Such being the difference between the heat and light of the two worlds, it is now clear why those who are in one, cannot see those who are in the other. For the eye of man, who sees in natural light, is formed of the substances of his own world; and the eye of the angel of the substance of his world; each is therefore perfectly adapted to the reception of its own light. From which it may appear, how great is the ignorance of those who will not believe that angels and spirits are men, because they are invisible to the natural eye.

92. It has been hitherto unknown that angels and spirits are in a light and heat altogether different from those in which men are, nay, even that any other light and heat were possible; for human thought has not penetrated beyond the interior or purer things of nature. Therefore many have even located the abodes of angels and spirits in the ether, and some in the stars; thus within nature,

and not above or out of it. Nevertheless angels and spirits are altogether above or out of nature, in a world of their own, which is under a different Sun: and because space in that world is an appearance, as above demonstrated, they cannot be said to live in the ether, or on the stars; for they are present with man, and united to the affection and thought of his spirit: for man is a spirit; therefore he possesses thought and will. Thus the spiritual world is wherever man is, and by no means situated apart from him. In one word, every man, as to the interiors of his mind, is in that world, in the midst of the spirits and angels there; and he thinks from its light, and loves from its heat.

93. That Sun is not God, but an Emanation from the Divine Love and Wisdom of the Divine Man: so likewise the Heat and Light from that Sun. By that Sun which is visible to the angels, and the source of their heat and light, is not meant the Lord Himself, but the first emanation from Him, which is the extreme of spiritual heat. This extreme spiritual heat is spiritual fire, which is the divine love and wisdom in their first correspondence. Therefore that Sun has a fiery aspect, and actually is like fire to the angels, but not to men. Fire with man is natural fire, not spiritual, and these differ as the living from the dead. Therefore the spiritual Sun by its heat, vivifies spiritual beings and renews all spiritual things; while the natural sun in like manner vivifies natural beings and all that exists in nature, though not of itself, but by the influx of spiritual heat, to which it lends subservient aid.

94. That spiritual fire, in which also spiritual light originates, becomes spiritual heat and light, which decrease in their proceeding, and their decrease takes place by degrees, of which more in what follows. The ancients represented this by circles of glowing fire and radiant light

about the head of God, as is common even at this day in paintings representing God as a Man.

95. That love produces heat, and wisdom light, is manifest from actual experience; for man grows warm when he loves, and sees things, as it were, in light, when he thinks from wisdom; from which it is obvious that heat is the first emanation of love, and light the first emanation of wisdom. It is also obvious that they are correspondences; for heat does not exist in love itself, but from it, in the will first, and from that in the body; and light does not exist in wisdom, but in the understanding, and its thoughts, and from these descends into language. Wherefore love and wisdom are the essence and life of heat and light; heat and light are emanations from them; and because they are emanations, they are also correspondences.

96. That spiritual light is altogether distinct from natural light, any one may know by observing the operations of his own mind. For in thought the mind sees the objects of thought in light; and those who think spiritually see truths, and this at midnight equally as in the day. For this reason the term light is applied to the understanding, and it is said to see; for frequently one person will say of a statement made by another, that he sees it to be so; that is, he understands it. And as the understanding is spiritual, it cannot see in that manner by natural light; for natural light does not remain in the eye, but departs with the sun. From which it is obvious that the understanding enjoys a light different from that of the eye, and that the light has a different origin.

97. Let every one beware of thinking that the sun of the spiritual world is God Himself. God is a Man: the first emanation from His love and wisdom is spiritual fire, which to the angels appears as a Sun. Wherefore when the Lord manifests Himself to the angels in person, He manifests

Himself as a Man; and this sometimes within the Sun, and sometimes out of it.

98. It is from this correspondence that the Lord in the Word is called not only a Sun, but also fire and light; and He is called a Sun, with reference to His divine love and wisdom both; fire with reference to his divine love, and light with reference to his divine wisdom.

99. Spiritual Heat and Light, because they proceed from the Lord as a Sun, are one, as His Divine Love and Wisdom are one. How divine love and wisdom are one in the Lord has been explained in Part I. Spiritual heat and light make one in the same manner, because they are emanations from love and wisdom, and such emanations are one by correspondence; for heat corresponds to love, and light to wisdom. It follows therefore, that as divine love is the Divine Being, and divine wisdom the Divine Existence, as said above n. 14–16; so spiritual heat is the Divine emanating from the Divine Being, and spiritual light the Divine emanating from the Divine Existence. And since by the nature of their union the divine love is a property of divine wisdom, and the divine wisdom a property of the divine love, n. 34–39, so is spiritual heat a property of spiritual light, and spiritual light of spiritual heat; and such being their union, it follows that heat and light in their emanation from the Lord as a Sun are one. That they are not received as one by angels and men, will be seen in what follows.

100. The heat and light which proceed from the Lord as a Sun, are called the Spiritual by way of eminence; and they are spoken of as one thing, because of their unity. Therefore when the Spiritual is mentioned in the following pages, both together are to be understood. From this Spiritual element that whole world is called the spiritual world; for it originates wholly through that element, and

is named accordingly. That heat and light are said to be the Spiritual, because God is called a Spirit; and God, regarded as a Spirit, is that spiritual emanation. God from his very essence is called Jehovah; but by that emanation He vivifies and enlightens the angels of heaven and the men of the church; therefore vivification and enlightenment are ascribed to the spirit of Jehovah.

101. That heat and light, that is, the Spiritual proceeding from the Lord as a Sun, are one, may be illustrated by the heat and light which proceed from the natural sun; these two are also one as they issue from that sun; that they are not one in the world is owing to the earth, not to the sun; for the earth revolves daily upon its axis, and has an annual motion in the ecliptic; hence arises the appearance that heat and light are not one; for in midsummer there is more heat than light, and in midwinter more light than heat. It is the same in the spiritual world; though the earth there has no diurnal and annual motions, but the angels turn themselves more or less to the Lord; and those who turn more to the Lord receive more heat and less light, while those who turn less receive more light and less heat. Therefore the heavens, which consist of angels, are divided into two kingdoms, one of which is called celestial, and the other spiritual. The celestial angels receive the more heat, and the spiritual angels more light. Moreover the earth they inhabit varies in appearance according to their reception of heat and light. The correspondence is perfect, if for the earth's motion we substitute change of state in the angels.

102. That all things spiritual originating through the heat and light of their own Sun, are similarly one in themselves regarded, but viewed as proceeding from the affections of the angels, are not one, will be seen in what follows. When heat and light are one in the heavens, it is like spring with the angels; but when they are not one, it is

like summer or winter, but like winter in the warmer regions, not in the frigid zones. For the equal reception of love and wisdom is the real angelic state; wherefore an angel is an angel of heaven according to the union within him of love and wisdom. It is the same with the man of the church, if within him love and wisdom, or charity and faith, are one.

103. THE SUN OF THE SPIRITUAL WORLD APPEARS AT A MIDDLE ALTITUDE, AND DISTANT FROM THE ANGELS, AS THE SUN OF THE NATURAL WORLD IS FROM MEN. The majority take with them from the world the idea that God is on high overhead, and the Lord in heaven among the angels. They entertain such an idea of God, because in the Word He is called the Highest, and is said to dwell on high; therefore they raise their eyes and hands in prayer and worship, not knowing that the highest signifies the inmost. But they conceive of the Lord as present among the angels, because they think of Him only as a man, and some as an angel; not knowing that the Lord is the very and only God, who governs the universe, and who, if among the angels, would not have the universe beneath His view, nor subject to His care and government. Moreover, if He did not shine as a Sun upon the inhabitants of the spiritual world, the angels could have no light; for the angels are spiritual, and none but spiritual light is adapted to their nature. That the light of heaven far exceeds that of earth will be seen below, when we treat of degrees.

104. Thus the Sun, from which the angels possess light and heat, appears at an elevation of about forty-five degrees, or a middle altitude, from the earth they inhabit; and moreover appears distant from the angels, as the natural sun from man. It always appears at that altitude, and at that distance, nor does it ever remove. Therefore it is that the angels have no time divided into days and years; nor does

their day progress from morning to noon, from noon to evening, and from evening to night; nor their year from spring to summer, from summer to autumn, and from autumn to winter; but they have constant light and a perpetual spring: thus, as before said, in the spiritual world there is state instead of time.

105. The Sun of the spiritual world appears at a middle altitude, chiefly for the following reasons: First, because the heat and light which proceed from it are so of medium intensity, and are therefore both equal, and consequently of their proper temperature. For if that Sun appeared above the middle altitude, more of its heat than light would be felt; and if below, more light than heat; as upon the earth, when the sun is either above or below its middle altitude; when above, its heat exceeds its light; when below, the light exceeds the heat. For the light is the same both in summer and winter, but the heat increases or decreases according to the degree of the sun's altitude. Secondly, the Sun of the spiritual world appears at a middle altitude above the angelic heaven, for so all the angelic heavens enjoy perpetual spring; they are therefore in a state of peace, for this state corresponds to spring in the world. Thirdly, the angels can thus turn their faces continually to the Lord, and behold Him with their eyes; for whatever way the angels turn, the East, that is the Lord, is before their faces: this is peculiar to the spiritual world, and would not be possible if the Sun of that world appeared either above or below a middle altitude, least of all if it were overhead in the zenith.

106. If the Sun of the spiritual world did not appear distant from the angels, as the sun of the natural world from men, the whole angelic heaven, and hell beneath, and our terraqueous globe beneath both, could not be subject to the oversight, care, omnipresence, omniscience, omnipotence and providence of the Lord. Just as the sun of our world,

unless it were as we see it, at a great distance from the earth, could not be present and powerful by means of its heat and light throughout the whole world, and so could not lend a subservient aid to the Sun of the spiritual world.

107. It is most necessary to have a knowledge of the existence of two suns, a spiritual and a natural,—the spiritual Sun for those who are in the spiritual world, and the natural for those in the natural world. Unless this is known, nothing can be properly understood of creation and of man, of which we are to treat. Effects may be seen without this knowledge; but unless their causes are also seen together with them, the effects can only be seen obscurely.

108. THE DISTANCE BETWEEN THE SUN AND THE ANGELS IN THE SPIRITUAL WORLD IS AN APPEARANCE, AND IS ACCORDING TO THEIR RECEPTION OF THE DIVINE LOVE AND WISDOM. All the illusions which prevail with wicked and with ignorant people, arise from the confirmation of appearances. So long as appearances are accepted as appearances, they are apparent truths, according to which any one may think and speak; but when appearances are taken for actual truths, which is done when they are confirmed, they then become falsehoods and illusions. For example: it is an appearance that the sun revolves around the earth daily, and moves annually along the ecliptic: so long as this is not confirmed, it is the apparent truth, according to which any one may think and speak; for any one is at liberty to say that the sun rises and sets, and so makes morning, noon, evening and night; or that the sun is now in this or that degree of the ecliptic or of its altitude, and that this produces spring, summer, autumn and winter. But if any one confirms that appearance in his mind as the actual truth, he thinks and speaks falsely from an illusion. It is the same with other appearances

innumerable, not only in natural, civil and moral, but also in spiritual affairs.

109. It is the same with the distance of the Sun of the spiritual world, which is the first emanation of the Lord's divine love and wisdom; the real truth is that there is no distance; but only an appearance of distance, according to the reception of the divine love and wisdom by the angels in their degree of life. That all distance in the spiritual world is only an appearance, is evident from n. 7–9, and from n. 69–72, where it is demonstrated that the Divine is not in space; and that it fills all space without space. And if there is no space in the spiritual world, neither is there distance; or, what is the same, if space there is only apparent, distance is apparent also; for distance is a property of space.

110. That the Sun of the spiritual world appears distant from the angels, is because the divine love and wisdom are received by them in a degree of heat and light adapted to their state; for an angel, because he is created and finite, cannot receive the Lord in the first degree of heat and light, such as exists in the Sun, for he would evidently be thereby consumed; wherefore the Lord is received by them in a degree of heat and light corresponding to their love and wisdom. This may be illustrated thus: an angel of the lowest heaven cannot ascend to the angels of the third heaven; for if he ascends and enters their heaven, he falls as it were, in a swoon, and seems to struggle between life and death; the reason is, because his love and wisdom are of a lower degree, and the heat of his love and the light of his wisdom are in this degree also. What then, if an angel should approach the Sun, and enter its fire? On account of these differences in the Lord's reception by the angels, the heavens appear to be distinct from each other. The supreme heaven, which is called the third, seems to be above the second, and this again

above the first. Not that the heavens are actually distant, but they so appear. For the Lord is as fully present with those in the lowest heaven as with those in the third; the cause of their apparent distance from each other is in the subjects, that is, in the angels, not in the Lord.

111. This to natural ideas, because they involve space, is of difficult comprehension; but spiritual thought, such as belongs to angels, being free from space, can comprehend it. This much, however, is plain even to natural thought, that love and wisdom, or what is the same thing, the Lord, who is divine love and wisdom, cannot proceed through space, but is present with every one according to reception. That the Lord is present with all, He himself teaches in Matthew xxviii. 20; and that He makes His abode with those who love Him, in John xiv. 23.

112. This may seem to be a matter of superior wisdom, because its proofs have been drawn from the heavens and from angels. But the same condition prevails among men also: in the interiors of the mind they are warmed and enlightened,—warmed by the heat, and enlightened by the light,—of that same Sun, so far as they receive love and wisdom from the Lord. The difference between angels and men in this respect is, that angels are under the spiritual Sun only, while men are under this and under the natural sun also. For the human body could not exist and be sustained unless man were under both suns; but with the angelic body, which is spiritual, it is otherwise.

113. THE ANGELS ARE IN THE LORD, AND THE LORD IN THEM, AND BECAUSE THE ANGELS ARE RECIPIENTS, THE LORD ALONE IS HEAVEN. Heaven is called the habitation of God, and the throne of God, and it is therefore believed that God is there as a king in his kingdom. But God, that is, the Lord is in the Sun above the heavens; and in the heavens by means of His presence in the heat

and light of that Sun, as shown in the two preceding articles. Yet although the Lord is in this manner present in heaven, He is there as in Himself; for, as has just been shown, n. 108–112, the distance between the Sun and heaven is not real, but apparent. Since therefore that distance is only apparent, it follows that the Lord Himself is in heaven, for He is in the love and wisdom of the angels; and because he is in the love and wisdom of all the angels, and the angels constitute heaven, He is present throughout the universal heavens.

114. The Lord is not only in heaven, but also is heaven itself, because love and wisdom constitute an angel, and these two are the Lord's in the angels. It therefore follows that the Lord is heaven. For the angels are not angels from their selfhood, this being in all respects the same as the selfhood of man, which is evil; for all angels were once men, and this selfhood is inherent in them from their birth. It can only be removed, and so far as it is removed, they receive within themselves love and wisdom, that is, the Lord. Any one, by a little elevation of thought, may see that the Lord can dwell in the angels only in what is His own, that is, in His own selfhood, which is love and wisdom; but by no means in the angelic selfhood, which is evil. Therefore it is that so far as evil is removed, so far the Lord is present with the angels, and so far they are angels. The Divine love and wisdom is what is truly angelic in heaven: the Divine when it descends to the angels is called angelic: from which it is again obvious, that the angels are angels from the Lord, and not from themselves; consequently the same is true of heaven.

115. But how the Lord is in the angel, and the angel in the Lord, cannot be understood unless the nature of their union is known. There is a union of the Lord with the angel, and of the angel with the Lord; therefore the union is reciprocal: on the part of the angel it exists thus: he,

like man, feels only as though he were in love and wisdom from himself, and therefore as though love and wisdom were altogether his own: unless he so felt, there would be no union; thus he would not be in the Lord and the Lord in him; nor would it be possible for the Lord to be in any angel or man, unless he, in whom His presence with love and wisdom exists, should perceive and feel these as his own. By this means the Lord is not only received, but when received is also retained, and moreover is loved in return; so by this means the angel becomes wise and remains wise. Who can desire to love the Lord and the neighbor, or to be wise, without a sense and perception of what he loves, learns, and acquires, as his own? or who can otherwise retain it in himself? If this were not so, the influent love and wisdom would have no home in man; for it would flow through him without affecting him, and thus the angel would not be an angel, nor would man be man; nay, more, they would in no wise differ from inanimate objects. From this it is evident, that something reciprocal is essential to union.

116. But it must now be explained how the angel perceives and feels love and wisdom as his own, and so receives and retains them, while yet they are not his own; for it has been stated above that the angel is not an angel from himself, but from that in him which he derives from the Lord. It is effected thus: Every angel possesses freedom and rationality. These are given him in order that he may be receptive of love and wisdom from the Lord. But neither the liberty nor the rationality are his own; they are the Lord's in him: but because they are intimately united to his life, so intimately that you may say they are ingrafted into it, they appear to be his own. From them he derives the power of thought and will, speech and action; and whatever he so thinks, wills, says, or does, seems to be from himself; and this constitutes the

reciprocality, by which union is effected. Yet so far as the angel believes that love and wisdom are inherent in him, and so claims them as his own, so far the angelic element is not in him, and therefore he is so far not in union with the Lord: for he is not in the truth; and since the truth is one with the light of heaven, in so far also he cannot enter heaven. For he thus denies that he lives from the Lord, and believes that he lives from himself, consequently that he possesses the divine essence. These two, liberty and rationality, constitute the life which is called angelic and human. From this it is evident, that the angel possesses reciprocality for the sake of union with the Lord; while the faculty, in itself considered, is not his own, but the Lord's. Therefore he falls from the angelic state, if that which is reciprocal in him, from which he perceives and feels what is the Lord's as his own, is abused, which is done by appropriating it to himself. That union is reciprocal the Lord teaches in John xiv. 20–24; xv. 45–6, also that the Lord's union with man, and man's with the Lord, is involved in what is there said of Him, and called "His Words," v. 7.

117. Some suppose that Adam possessed such liberty or free-will, that he could of himself love God and be wise, and that this free-will was lost among his posterity. But this is an error: for man is not life, but a recipient of life, as shown above, n. 4–6, 54–60: and a recipient of life cannot love and be wise from any power of his own. Therefore Adam, when he desired to love and be wise from himself, fell away from wisdom and love, and was driven from paradise.

118. What has now been said of an angel, may also be said of heaven, which consists of angels, because the Divine is in all things, great and small, the same, as shown n. 77–82. And again what has been said of an angel and of heaven, is equally applicable to a man and the church; for the angels of heaven and the men of the church are

one by union; moreover the man of the church in the interiors of his mind is an angel. By a man of the church is meant a man in whom the church is.

119. IN THE SPIRITUAL WORLD THE EAST IS WHERE THE LORD APPEARS AS A SUN, AND THE OTHER QUARTERS ARE DETERMINED BY THIS. We have treated of the Sun of the spiritual world and its essence, also of its heat and light, and the Lord's presence in them. We shall now treat of the quarters in that world. The subject of this work is God, and Love and Wisdom; therefore the spiritual world and its Sun are now discussed. For to treat such topics except from their very origin, would be to proceed from effects, not from causes. But effects explain nothing beyond effects; and these regarded alone throw no light upon causes; but causes throw light upon effects; and the knowledge of effects from causes is wisdom. An inquiry after causes from effects is not wisdom; because illusions then present themselves, which the investigator calls causes, and thus turns wisdom into folly, For causes are prior, and effects posterior; and the prior cannot be seen from the posterior; but the posterior may be seen from the prior; this is their order. Therefore we here treat of the spiritual world first, for all causes are there; and afterwards of the natural world, where all things visible are effects.

120. We now proceed with the quarters in the spiritual world. There are quarters there just as in the natural world, but like the spiritual world itself, they are spiritual; while in the natural world the quarters, like the world itself, are natural. There is therefore a difference between them so great that they have nothing in common. The quarters in each world are four in number, and are the east, the west, the south, and the north. In the natural world these four quarters are constant, being determined by the sun when on the meridian: opposite this is the

north, the east is on one hand, and the west on the other, each particular place reckoning from its own meridian. For everywhere the position of the sun on the meridian is always the same, and is therefore a fixed point of reference. In the spiritual world it is otherwise; the quarters there are determined by the spiritual Sun, which appears constantly in its place, and where it appears is the east: so that the quarters in that world are not determined by the south, as in the natural world, but by the east: opposite to this is the west, on one hand the south, and on the other the north. The quarters, however, are not from the spiritual Sun, but from the inhabitants of that world, who are spirits and angels; as will be seen elsewhere.

121. Since these quarters from their origin, which is the Lord as a Sun, are spiritual, the abodes of angels and spirits, which are according to those quarters, are also spiritual; and this because the angels are located according to their reception of love and wisdom from the Lord. Those who possess a higher degree of love, dwell in the east; those who possess a lower degree of love, in the west; those of superior wisdom dwell in the south; and those of inferior wisdom in the north. Therefore in the Word, by the east, in the highest sense, is meant the Lord; in a comparative sense, the love of Him; by the west that love decreasing; by the south wisdom in its clearness, and by the north wisdom in obscurity; or the same with reference to the states of those there mentioned.

122. As all the quarters in the spiritual world are determined by the east, and as by the east, in the highest sense, is meant the Lord and also the divine love, it is clear that the Lord and the love of Him are the origin of them all; and that so far as any one is not in that love, so far he is removed from the Lord, and dwells in the west, or in the south, or in the north, at distances varying according to the reception of love.

123. Because the Lord as a Sun is constantly in the east, therefore the ancients, among whom everything pertaining to worship was representative of spiritual things, in adoration turned their faces to the east; and in order to do this in all their worship, they turned their temples also in that direction. For the same reason, moreover, churches are at this day built in the same manner.

124. THE QUARTERS IN THE SPIRITUAL WORLD ARE NOT FROM THE LORD AS A SUN, BUT FROM THE ANGELS ACCORDING TO RECEPTION. It has been stated that the angels dwell in different locations, some in the east, some in the west, some in the south, and some in the north; and those who dwell in the east are in a greater degree of love; those in the west are in less love; those in the south in the light of wisdom; and those in the north in its obscurity. This diversity of location seems to originate in the Lord as a Sun, but actually originates with the angels. For in the Lord there are no greater and less degrees of love and wisdom; nor is He as a Sun present in a greater degree of heat and light with one angel than with another; He is everywhere the same; but He is not received in the same degree by one that He is by another; and this causes the angels to appear to themselves more or less distant from each other, and also in different quarters. From which it follows, that the quarters of the spiritual world are merely differences in the reception of love and wisdom, and therefore of heat and light, from the Lord as a Sun. This is also evident from n. 108–112, where it is demonstrated that distance in the spiritual world is an appearance.

125. Since the quarters are differences in the reception of love and wisdom by the angels, the variations, from which that appearance exists, must be explained. The Lord is in the angels and the angels in the Lord, as shown in the preceding article. But because the Lord appears to

be outside of the angels as a Sun, it also appears as if the Lord saw them from the Sun, and they saw Him in the Sun, almost as an image in a mirror. Therefore if we may speak according to this appearance, the order is this: the Lord sees and looks at every angel face to face; but the angels on their part do not so regard the Lord. Those who are in the love of the Lord, see Him directly, and therefore dwell in the east and west; but those who excel in wisdom see Him obliquely, towards the right; and the less wise obliquely towards the left; these two classes therefore occupy the north and south. This obliquity of view arises from the fact that love and wisdom proceed from the Lord as one, but are not so received by the angels, as has been already stated; and that wisdom, which is in excess of love, though it seems to be wisdom, in reality is not; because in such excess of wisdom there is not the life of love. From which is manifest the origin of that diversity of reception, in accordance with which the angels appear to dwell in the different quarters in the spiritual world.

126. That variation in the reception of love and wisdom produces the quarters in the spiritual world, is further obvious from this, that an angel passes from one quarter to another according to the increase or decrease of his love. Evidently therefore, the quarters do not originate in the Lord as a Sun, but in the angel, according to reception. It is the same with man in spirit. He is spiritually in some quarter of the spiritual world, in whatever quarter of the natural world he may be; for, as stated above, the quarters of that world have nothing in common with those of the natural world: man is in the latter in body, and in the former in spirit.

127. That the love and wisdom within angel and man may be one, all parts of the human body are in pairs. The eyes, ears, and nostrils, are pairs; also the hands, loins, and feet; the cerebrum is divided into two hemispheres,

the heart into two chambers, the lungs into two lobes; so likewise the other organs. And again in angel and man there is a right side and a left; and all parts of their right relate to the love in which originates wisdom; and all parts of their left, to the wisdom originating in love; or what is the same, the right relates to the good from which is the true; and the left to the true derived from the good. This duality exists in angels and men in order that love and wisdom, or the good and true, may act as one, and as one regard the Lord. But of this more in what follows.

128. From this are manifest the illusions and consequent errors under which they labor, who think that God bestows heaven at will, or arbitrarily gives to one more wisdom and love than to another; when in truth the Lord is just as willing that one should have wisdom and salvation as another. For He provides means for all; as any one accepts and lives according to the means given him, he is wise, and is saved; for the Lord is the same to all. But the recipients, which are angels and men, differ from difference in reception and in life. This may be evident from what has just been said of the spiritual quarters, and the location of the angels with reference to those quarters; viz., that their diversity is not from the Lord, but from the recipients.

129. THE ANGELS TURN THEIR FACES CONSTANTLY TO THE LORD AS A SUN, THUS HAVING THE SOUTH ON THEIR RIGHT, THE NORTH ON THEIR LEFT, AND THE WEST BEHIND THEM. Whatever is here said of the angels and their turning to the Lord as a Sun, is also to be understood of man, spiritually considered; for man as to his mind is a spirit, and if possessed of love and wisdom, is an angel; therefore after death, when he has put off the external covering taken from the natural world, he becomes a spirit or an angel. And as the angels constantly turn their faces

to the east, that is, to the Lord, the man who is in love and wisdom from the Lord, is said to see God, to look to God, and to have God before his eyes; by which is meant that he lives as an angel. These things are said in the world, both because they actually take place in heaven, and because they actually take place in the spirit of man. Who does not look before him to God in prayer, in whatever direction his face may be turned?

130. The angels turn their faces constantly to the Lord as a Sun, because they are in the Lord, and the Lord in them, and the Lord interiorly attracts their affections and thoughts, and turns them to Himself: therefore they cannot but look to the east, where the Lord appears as a Sun. From which it is manifest that the angels do not turn themselves to the Lord, but the Lord turns them to Himself. For when the angels think interiorly of the Lord, they think of Him only as within themselves; and interior thought does not cause distance; that is done by exterior thought, which acts as one with the sight. This is because exterior thought is in space, but not interior thought; and even where there is no space, as in the spiritual world, it is still in the appearance of space. But this can hardly be understood by man, who thinks of God with reference to space; for God is everywhere, and yet not in space; He is therefore both within an angel and without him, and thus the angel can see God, that is, the Lord, both within himself and out of himself; within himself, when he thinks from love and wisdom; out of himself, when he thinks of love and wisdom. But of this more particularly in the treatment of the Lord's omnipresence, omniscience, and omnipotence. Let every one beware of falling into that execrable heresy, that God has infused Himself into men, being in them, and no longer in Himself; when in truth He is everywhere, both within man, and out of him; for He is in all space without space,

as shown in n. 7–10, and 69–72. If God were in man, He would not only be divisible, but would be contained in space; nay more, man might then think himself God. This heresy is so abominable, that in the spiritual world it smells like a putrid carcass.

131. The turning of the angels to the Lord is of such a nature, that in whatever direction they turn bodily, they behold the Lord before them as a Sun. An angel may turn round and round, so as to see the various objects which surround him, but still the Lord appears constantly before his face as a Sun. This may seem very strange; nevertheless it is true. It has been granted me thus to see the Lord as a Sun; I see him before my face; and during several years, in whatever direction I might turn, I have seen Him in the same manner.

132. Since the Lord as a Sun, and therefore the east, is before the faces of all the angels of heaven, it follows that the south is on their right, the north on their left, and the west behind them, and this in whatever direction they turn their bodies. For, as before said, all the quarters in the spiritual world are determined by the east: therefore those who have the east always before them, are in these very quarters; nay, more, they themselves determine the quarters; for as shown above, n. 124–8, the quarters do not originate in the Lord as a Sun, but in the angels according to reception.

133. Such being the nature of the angels who constitute heaven, the universal heaven, as a consequence, turns toward the Lord, and by this means is governed by the Lord as one man, just as in His sight it is one man. That heaven is as one man in the sight of the Lord, may be seen in the work on Heaven and Hell, n. 59–87. Such is the origin of the quarters in heaven.

134. The quarters of the spiritual world being so inscribed, as it were, upon the angel, and likewise upon the

universal heaven, an angel, unlike man in the world, knows his own home and locality wherever he goes. A man does not know his spiritual home and locality from the quarters inherent within him, because he thinks with reference to space, that is with reference to the quarters in the natural world, which have nothing in common with those of the spiritual world. Yet birds and beasts have an instinctive knowledge of home and locality inherent within them, as proven by extensive observation; an evidence, that such is the law of the spiritual world; for all things existing in the natural world are effects; and all things existing in the spiritual world are the causes of those effects. Nothing natural exists without a spiritual cause.

135. ALL THE INTERIORS OF THE ANGELS, BOTH OF MIND AND BODY, ARE TURNED TO THE LORD AS A SUN. The angel possesses understanding and will, face and body, to all of which belong interiors. The interiors of the angelic understanding and will, are whatever pertains to their interior affection and thought: the interiors of the face are the brains; and the interiors of the body are the viscera, chief of which are the heart and lungs. In a word, the angels possess everything, one and all, which man upon earth possesses: this constitutes them men. The external form, without its internal contents, does not make them men; but the external form, together with its internals, and indeed derived from them. Otherwise they would be merely lifeless images of men, because inwardly destitute of the forms of life.

136. It is known that the will and understanding rule the body at pleasure; for what the understanding thinks the mouth speaks; and the body does what the will determines. It is evident, therefore, that the body is a form corresponding to the understanding and will; and as form is also attributed to the understanding and will, the form

of the body corresponds to their form. What the precise nature of either form is, this is not the place to explain. There are in either things innumerable, all in each form acting as one with all in the other, because they mutually correspond. Therefore it is, that the mind (or the will and understanding) rules the body at pleasure, altogether as it rules itself. It follows that the interiors of the mind act as one with those of the body, and the exteriors of the mind with those of the body also. Of these interiors, both of mind and body, more will be said hereafter when the degrees of life are explained.

137. As the interiors of the mind make one with those of the body, when the interiors of the mind turn to the Lord as a Sun, those of the body also turn in like manner. And because the exteriors of both mind and body depend upon their interiors, they also turn in the same way; for whatever the external does, it does from the internal; because everything in the general is derived from the particulars of which it is constituted. It is therefore evident that the angel, because he turns his face and body to the Lord as a Sun, turns all the interiors of his mind and body to Him also. It is the same with man, if he keeps the Lord continually before his eyes, as he does when in love and wisdom: he then turns to the Lord not only his eyes and his countenance, but also all his mind and heart; that is, his whole will and understanding, and at the same time his whole body.

138. This turning to the Lord is an actual turning, and a kind of elevation; for the man is elevated into the heat and light of heaven, which is effected by the opening of the interiors. When these are opened, love and wisdom flow into the interiors of the mind, and the heat and light of heaven into the interiors of the body; hence the elevation, as if from clouds to a clear atmosphere, or from air to ether. Moreover this love and wisdom, with their heat

and light, are the Lord's presence with man, Who, as before said, turns man to himself. On the contrary, with those who are not in love and wisdom, and still more with those who are opposed to them, their interiors both of mind and body are closed, and in this condition the exteriors react against the Lord, for such is their nature. Therefore they turn themselves away from the Lord, which is to turn towards hell.

139. This actual turning to the Lord is not from love alone, nor from wisdom alone, but from both together. Love alone is like Being without its Existence, for love has its existence in wisdom: and wisdom without love is like Existence without its Being; for wisdom derives its existence from love. There is, indeed, love without wisdom; but that love is man's, not the Lord's. There is also wisdom without love, but such wisdom, although from the Lord, has not the Lord within it: for it is like the light of winter, which is indeed from the sun, but still does not contain within it the sun's essence, which is heat.

140. EVERY SPIRIT, WHATEVER MAY BE HIS CHARACTER, TURNS HIMSELF IN LIKE MANNER TO HIS RULING LOVE. The difference between an angel and a spirit must first be explained. Every man after death at first enters the world of spirits, which is intermediate between heaven and hell, and he there spends his time, or completes his states, and according to his life is prepared for heaven or hell. So long as he remains in that world, he is called a spirit: he who ascends from that world to heaven, is called an angel; and he who descends to hell is called a satan or a devil. So long as they remain in the world of spirits, he who is preparing for heaven is called an angelic spirit, and he who is preparing for hell an infernal spirit. Meanwhile the angelic spirit is in union with heaven, and the infernal spirit with hell. All the spirits in the world of

spirits are in association with men; because men, in the interiors of their minds, are similarly situated between heaven and hell, and by means of those spirits communicate with heaven or hell according to their states of life. It ought to be known that the World of Spirits is one thing, and the Spiritual World another. It is the World of Spirits of which we now speak: whereas the Spiritual World includes that, together with heaven and hell.

141. As our present subject is the turning of angels and spirits to their loves as they are moved by them, we shall speak briefly of loves in general. The universal heaven is divided into societies, formed according to all the different loves. Hell and the world of spirits are similarly disposed. But heaven is divided into societies according to the different heavenly loves; hell according to the various infernal loves; and the world of spirits according to the different loves of both kinds. There are two loves, which are chief among all others, or to which all others relate. The chief love, or that to which all heavenly loves relate, is the love of the Lord. And the chief love, to which all infernal loves relate, is the love of rule from self-love. These two loves are diametrically opposed.

142. As these two loves, the love of the Lord and the love of rule originating in self-love, are utterly opposed to each other; and as all who love the Lord turn themselves to Him as a Sun, as shown in the preceding proposition; it is obvious that all who are in the love of rule from self-love, turn themselves away from the Lord. These movements are thus opposed, because those who love the Lord, love nothing better than to be led by the Lord, and desire the Lord alone to rule; while those who love to rule from self-love, love nothing better than to be led by themselves, and wish to have exclusive rule themselves. We say the love of rule from self-love, because there is a love of rule originating in the love of being useful, a love which accords

with neighborly love, and is therefore spiritual. But this love ought rather to be called the love of being useful.

143. Every spirit of whatever character turns to his dominant love, because love is every one's life, as shown in Part I., 1, 2, 3: and life turns its receptacles, the limbs, organs, viscera, and so the entire man, to that society in which prevails a love similar to his own, that is, to his own love.

144. The love of rule from self-love being the exact opposite of love to the Lord, the spirits who are in that love, turn their faces from the Lord, and therefore look to the west in the spiritual world; and being thus turned bodily in a contrary direction, the east is behind them, the north on their right, and the south on their left. The east is behind them, because they hate the Lord; the north on their right, because they love illusions and their falsehoods; and the south on their left, because they despise the light of wisdom. They may turn in any direction, but everything surrounding them seems similar to their own love. They are all natural and sensual, some imagining that they alone are alive, and regarding others as mere images; and although they are fools, they think themselves superior to all others in wisdom.

145. In the spiritual world are seen roads, extended like those of the natural world, some leading to heaven, and some to hell. But the roads which lead to hell are not visible to those going to heaven; nor are the roads to heaven visible to those going to hell. These roads are innumerable, for they lead to every society in heaven and hell. Every spirit takes the road leading to the society of his own love; nor does he see the roads which lead elsewhere. Therefore it is, that each spirit makes progress, simply by turning to his dominant love.

146. THE DIVINE LOVE AND WISDOM WHICH PROCEED

FROM THE LORD AS A SUN, AND PRODUCE HEAT AND LIGHT IN HEAVEN, IS THAT DIVINE EMANATION, THE HOLY SPIRIT. In the New Church Doctrine of the Lord, it was shown that God in Person and in Essence is one, and in Him is a Trinity; that the Lord is that God, and His Trinity is called Father, Son, and Holy Spirit; and moreover, that the Divine Substance is called the Father, the Divine Humanity the Son, and the Divine Emanation the Holy Spirit. We say the Divine Emanation; but why this term is used, will not be understood, because it has been heretofore unknown that the Lord appears before the angels as a Sun, from which proceeds a heat, which in its essence is divine love, and a light, which is essentially divine wisdom. So long as this was unknown, the Divine Emanation must have been regarded as a Divine Being; therefore in the Athanasian doctrine of the Trinity, it is declared that there is one Person of the Father, another of the Son, and another of the Holy Spirit. But now, the Lord's appearance as a Sun being understood, there is possible a correct conception of the Divine Emanation, called the Holy Spirit, as being one with the Lord, but proceeding from Him as heat and light from a Sun; which, moreover, is the reason that the angels are in love and wisdom, so far as they are in Divine heat and light. Without a knowledge of the Lord's appearance in the spiritual world as a Sun, from which His Divinity so emanates, no one could possibly know what is meant by emanation; whether it is a communication of what belongs to the Father and Son, or merely enlightenment and instruction. But even so, it is not the part of enlightened reason to acknowledge it as a Divine Being, to call it God, and distinct from God, when it is known that God is one, and, furthermore, omnipresent.

147. It was shown above that God is not in space, and is thereby omnipresent; also that the Divine is everywhere the same, though its appearance varies in angels and men

from difference of reception. Now because the Divine Emanation from the Lord as a Sun is contained in light and heat, which flow first into universal receptacles, in the world called atmospheres, these again being the receptacles of clouds; it is obvious, that just as the interiors, which pertain to the understanding of man or angel, are enveloped with such clouds, the understanding is a receptacle of the Divine Emanation. By clouds are meant spiritual clouds, which are thoughts, and these, if derived from the true, are accordant with divine wisdom; but if from the false, discordant. Therefore in the spiritual world, thoughts from the true, when made visible, are like bright clouds; and thoughts from the false seem like black clouds. From this it is evident that the Divine Emanation is actually present in all men, but variously veiled.

148. Since the Divine itself is present in angel and man, by means of spiritual heat and light, those who are in the true from divine wisdom, and in the good from divine love, while under their influence, and so thinking of and from them, are said to *partake of a Divine warmth*. This is sometimes perceived, and even sensibly, as when a preacher speaks with zeal. They are also said *to be enlightened by God*, because the Lord by His Divine Emanation, not only enkindles the will with spiritual heat, but also enlightens the understanding with spiritual light.

149. That the Holy Spirit is the same as the Lord, and is Truth itself, by which man is enlightened, is manifest from the Word in the following passages: "Howbeit when he, *the Spirit of truth*, is come, he will guide you into all *truth:* for he shall not speak of himself: but whatsoever he shall hear, that shall he speak." "He shall glorify me; for he shall receive of mine, and shall show it unto you," John, xvi. 13, 14. "He dwelleth with you, and shall be in you," xiv. 17. See also John xv. 26. "The words that I speak unto you, they are spirit, and they are

life," vi. 63. It is clear from these passages, that the Truth itself, which proceeds from the Lord, is called the Holy Spirit; which truth enlightens, because it is in spiritual light.

150. Man's enlightenment, which is attributed to the Holy Spirit, is indeed from the Lord, but is effected through the mediation of spirits and angels. The nature of this mediation cannot as yet be explained; except to state, that angels and spirits can by no means enlighten man from themselves; because they also, like man, are enlightened by the Lord. It therefore follows, that all enlightenment is from the Lord alone. It takes place by means of angels and spirits, because man, in states of enlightenment, is placed in the midst of those angels and spirits, who receive more enlightenment than others.

151. THE LORD CREATED THE UNIVERSE AND ALL IT CONTAINS BY MEANS OF THAT SUN, WHICH IS THE FIRST EMANATION OF DIVINE LOVE AND WISDOM. By the Lord is meant God, Who existed from eternity, or Jehovah, Who is called the Father, and the Creator; because they are one, as shown in the "NEW CHURCH DOCTRINE OF THE LORD." Therefore in the following pages, even where creation is the subject, God is called the Lord.

152. That everything in the universe was created by the divine love and wisdom, was fully shown in Part I., especially in n. 52, 53. We shall now show that they were created by means of that Sun, which is the first Emanation of the divine love and wisdom. No one capable of viewing effects from causes, and of pursuing their development from causes in an orderly series, can deny that the sun is the first of creation; for all things in the world are sustained by it; and because sustained by it, they have also derived their existence from it; one fact affirms and proves the other. For to the Sun's oversight all things are subject; it

disposes their existence; and to hold them in subjection to itself, is to dispose of them continually. Therefore subsistence is called perpetual existence. If anything were wholly deprived of the sun's influx through the atmospheres, it would be immediately dissolved; for the atmospheres, which are purer and purer, and endowed with active power by the sun, hold all things in connection. Now because the entire universe is sustained by the sun, the sun is manifestly the first of creation, in which the universe originates. We say the universe is sustained by the sun, which means by the Lord through the sun; for the sun also was created by the Lord.

153. There are two suns, by means of which the Lord created all things, one of the spiritual world and one of the natural. The Lord created all things by means of the spiritual Sun, not the natural, for this sun is far beneath the other; it occupies a middle distance, the spiritual world being above it, and the natural world beneath; and the sun of the natural world was created to give a subservient aid to the spiritual sun; of which more in what follows.

154. The Lord created everything in the universe by means of the spiritual Sun, because that Sun is the first emanation of the divine love and wisdom; and that all things originate in the divine love and wisdom, was demonstrated above, n. 52–82. In every created thing great and small there are three constituents, End, Cause, and Effect: there is nothing created in which they are not. In the largest form, or in the universe, they exist in the following order: in the Sun, which is the first emanation of the divine love and wisdom, are contained all Ends; in the spiritual world, all Causes; and in the natural world, all Effects. How these three also exist both in things primary and ultimate, shall be explained hereafter. Now as there is nothing created which does not contain these three constituents, it follows, that the whole universe was created

by the Lord by means of that Sun which includes all Ends.

155. The subject of Creation cannot be intelligibly presented, unless time and space be excluded from thought: on these conditions it is comprehensible. Exclude them therefore, at least so far as possible, and, keeping the mind free from any reference to them, you will perceive that there is no difference between the greatest space and the least; and then you will observe that the creation of the whole universe is in no way different from the creation of each of its particulars. You will also observe that the diversity of created things arises from the Infinite things in the Divine Man, and the consequent indefinite things in the Sun, which is the first emanation from Him; this endless variety presents its image in the created universe. Therefore it is impossible for two things to be alike; therefore that perpetual variety, which is presented to the sight in the natural world in space, and with an appearance of space in the spiritual world; a variety which prevails alike in generals and in particulars. This is what was demonstrated in Part I., as follows: In the Divine Man infinite things are one and yet distinct, n. 17–22. All things in the universe were created from the Divine love and wisdom, n. 52, 53. All things in the created universe are recipients of the divine love and wisdom of the Divine Man, n. 55–60. The Divine is not in space, n. 7–10. The Divine fills all space without space, n. 69–72. The Divine in all things great and small is the same, n. 77–82.

156. The creation of the universe in all its particulars cannot be called a progressive work, advancing from one point in space to another, and from time to time successively. Creation was from eternity and infinity; not from an eternity of time, for this does not exist, but from eternity without time, for this is identical with the Divine; nor yet from an infinity of space, for this does not exist, but from

infinity without space, for this also is the same as the Divine. I know that this transcends the light of natural thought; but in the light of spiritual thought it is comprehensible, for this has no reference to space or time. Yet it is not wholly beyond comprehension in natural light; for when we say there is no infinity of space, any man will assent from his own reason. It is the same with eternity; for this, in the case supposed, is infinity of time. "To eternity" may be understood with reference to time; but "from eternity" cannot be understood, unless time be excluded.

157. THE SUN OF THE NATURAL WORLD IS PURE FIRE, AND THEREFORE DEAD; AND NATURE, BECAUSE IT ORIGINATES IN THAT SUN, IS ALSO DEAD. Not the smallest share in actual creation can be attributed to the sun of the natural world; the whole belongs to the spiritual Sun; for the former is obviously dead, while the latter is alive, because it is the first emanation of the divine love and wisdom. That which is dead does not act at all of itself, but is acted upon: wherefore to attribute to that any of the work of creation, is to attribute the work of an artist to the instrument he uses. The sun of the natural world is pure fire, from which all life has been abstracted; while the Sun of the spiritual world is fire within which is Divine Life. The angelic idea of the difference between the fire of the two suns is this: that the Divine Life is in the fire of the spiritual Sun internally, but in the fire of the natural sun externally. From which it will be seen, that the actuating power of the natural sun is not from itself, but from a living force proceeding from the spiritual Sun; and therefore, if this vital force were withheld or taken away, the natural sun would be annihilated. For this reason, the worship of the sun is the lowest of all kinds of Divine worship, for

it is as dead as the sun itself. This worship is therefore in the Word called an abomination.

158. The natural sun being pure fire and therefore dead, the heat and light proceeding from it are also dead; so are the atmospheres, known as ether and air, since they receive in their bosom and transmit the heat and light of that sun. These being dead, every particle of subjacent matter composing the earth is also dead. Yet these materials, one and all, are encompassed by the spiritual elements issuing and flowing from the spiritual Sun; otherwise the earth could not be made active and productive of forms of use, which are vegetables, nor of forms of life, which are animals; neither could it provide the materials, which are means for the existence and sustenance of man.

159. Now since nature begins in that sun, and everything which derives existence and sustenance from that is called the Natural; it follows that nature, throughout all her forms, is dead. Nature seems to be alive in animal and man, because of the life which accompanies and actuates it.

160. As the lowest materials of nature, which constitute the earth, are dead, and incapable of change and variety according to states of affection and thought, as in the spiritual world, therefore in nature there is space, of which distance is a property. The lowest is thus fixed and unchangeable, because there creation closes, and is sustained at rest. Manifestly, therefore, space is a property of Nature; and as this space is not an appearance of space varying according to states of life, as in the spiritual world, it also may be called dead.

161. Time, being in like manner determinate and constant, is also a property of nature. For the length of the day is always twenty-four hours, and the year is always three hundred and sixty-five days and a quarter; and the changes of light, shade, cold, and heat, which take place

within those periods, also return at regular intervals; as morning, noon, evening, and night, in each day; and spring, summer, autumn, and winter, in the year. Moreover the seasons of the year perpetually modify the changes of the day. All these changes also are dead, because they are not changes in states of life, as in the spiritual world. For in the spiritual world the light and heat are perpetual, the light corresponding to the state of the angel's wisdom, and the heat to that of his love. Angelic states are therefore living.

162. From this is manifest the folly of those who ascribe everything to nature. Those who have confirmed themselves in favor of nature, have induced upon themselves such a state, that they no longer desire to elevate their minds above nature, and therefore their minds are closed above, and opened below: man then becomes natural and sensual; and as such he is spiritually dead. And as he then thinks exclusively from sensual experience, or from worldly experience obtained through the senses, he in heart denies God. Then, because his union with heaven is destroyed, union with hell takes place, the power of thought and volition alone remaining, that is to say, the ability to think rationally, and freedom of will. These two faculties are in every man from the Lord, nor are they ever taken from him; they are possessed alike by angels and devils; but the latter exercise them in foolishness and evil-doing, while the angels exercise them in wisdom and in doing good.

163. Without Two Suns, one Living and the other dead, Creation is impossible. The universe in general is divided into two worlds, the spiritual and the natural. The spiritual world is the abode of angels and spirits; the natural world of men. The two worlds are exactly alike in outward appearance, so that one cannot be distinguished

from the other; but their internal aspects are wholly unlike. Even the men of the spiritual world, who, as before stated, are called angels and spirits, are spiritual; and being such, they think spiritually and speak spiritually: but the men of the natural world are natural, and therefore think and speak naturally. And these two kinds of thought and language have nothing in common. Evidently, therefore, these two worlds, the spiritual and the natural, are so distinct from each other, that they can in no respect occupy the same plane.

164. Now because these two worlds are so distinct, there is a necessity for two suns, one as the origin of all things spiritual, and the other of all things natural. And because everything spiritual is in its origin alive, while everything natural is from its origin dead, and the origin of each is a sun, it follows that one sun is alive, and the other dead; also that the dead sun was created by the Lord through the living one.

165. The dead sun was created, that everything might be fixed, determined, and permanent in ultimates, and so things substantial and lasting might have existence. This is the only basis of creation. The terraqueous globe, in which, on which, and around which, are these permanent materials, is, as it were, the base and solid foundation; for it is the ultimate creative work, in which all things terminate, and upon which they repose; that it is also a kind of matrix, from which are brought forth those effects which are the ends of creation, will be shown in what follows.

166. That the Lord created all things by means of the living Sun, and nothing by the dead, is obvious from this: that the living subjects what is dead to its own service, moulding it to its own ends, that is, into forms of use; but the reverse cannot take place. Only a person bereft of reason, and ignorant of what life is, can think of nature as originating all things, even life itself. Nature, because

in itself totally inert, cannot impart life to anything, For the dead to act upon the living, or a dead power upon a living power, or, what is the same thing, for the natural to act upon the spiritual, is entirely contrary to order; and to think it possible is opposed to the light of sound reason. The dead, or the natural, may indeed be perverted or changed by external accidents; yet it cannot act upon life, but life acts upon it according to the change of form thereby induced. This is like physical influx into the spiritual operations of the soul, which influx, as is known, does not take place, because it is impossible.

167. The End of Creation, which is that all things may return to the Creator and thus effct a union with Him, exists in Ultimates. First, of Ends in general: they are three in number, following each other in order, and are called, the Primary end, the Mediate end, and the Ultimate end; they are also called End, Cause, and Effect. These three must enter into the constitution of everything, in order to give it existence; for a primary end, without both a mediate and an ultimate end; or, what is the same thing, an end alone, without cause and effect, cannot exist. It is equally impossible for a cause alone to exist, without an end from which it is derived, and an effect in which it terminates. Neither is there any such thing as an effect alone, or an effect without a cause and its end. This will be understood if it is observed, that an end without an effect, or separated from its effect, is not anything substantial, and is therefore a mere term. For an end, to have actual existence, must be wrought out; and it is wrought out in the effect, in which it is first properly called an end, because it is the end there involved. It seems as if the active or efficient power had an existence in itself alone: but this appearance arises from its presence in the effect; and if it be separated from the effect, it imme

diately vanishes. It is therefore evident that these three constituents, End, Cause, and Effect, are necessary to the existence of anything whatever.

168. It must further be known that the end is everything, both in the cause and in the effect. Therefore it is, that end, cause, and effect, are called the primary, the mediate, and the ultimate ends. But that the end may be everything in the cause, there must exist from itself in the cause something adapted to its reception; and that it may be everything in the effect, there must exist from itself in the effect and through the cause something in like manner adapted to its reception. For the end can have no being in itself alone, but only in something existing from itself, within which it may be wholly present, and efficient in action, until it exists fully. This it does in the ultimate end, which is called the effect.

169. Throughout the created universe, alike in its minutest and largest forms, are present these three, end, cause, and effect; and they are thus universally constitutive, because they exist in God the Creator, Who is the Lord from eternity. But because He is infinite, and in the Infinite infinite things are one and yet distinct, as shown above, n. 17–22; therefore those three elements in Him, and in the infinite things pertaining to Him, are also one, and yet distinct. And thus the universe, which was created from His Being, and regarded in its uses is His image, must maintain this trinal structure in each and all of its forms.

170. The universal end, or the end of all creation, is an eternal union of the Creator with the created universe. Such union is not possible, except by means of subjects, in whom His Divinity may exist as in Himself, thus in whom He may permanently dwell. To be His permanent habitations, these subjects must be recipients of His love and wisdom, as if it were their own; and must thus be capable

of elevating themselves, as if by their own power, to the Creator, and of effecting a union with Him. Without this reciprocality, union is not possible. These subjects are men; who, as if by their own power, can so elevate themselves, and effect a union. That men are such subjects, and are recipients of the Divine, as if it were their own, has been frequently demonstrated above. By means of this union the Lord is present in every work He has created; for everything created is at last for the sake of man; and thus the uses of all created things ascend by degrees from ultimates to man, and through man to their origin in God the Creator; as shown n. 65–68.

171. To this ultimate end creation perpetually progresses through those three modes, end, cause, and effect, because they exist in the Lord, the Creator, as stated just above. Then again, as the Divine is in all space without space, n. 69–72; and is the same in all things, great and small, n. 77–82; it is obvious that the universe, created in the general progression as an ultimate end, is comparatively a mediate end. For from the earth forms of use are continually produced by the Lord, the Creator, in order up to man, whose body is from the earth also. Finally, man is elevated by the reception of love and wisdom from the Lord; while for their reception by him all means are provided, and he is made able to receive, if he will. From this it may be seen, although as yet in its general aspect only, that in ultimates exists the end of creation, which is the return of all things to their Creator, and their union with Him.

172. The existence of these three constituents, end, cause, and effect, in all created things and in each, is also manifest in this: that all effects, which are called ultimate ends, become anew primary ends, in a series reaching continuously from the First, which is the Lord the Creator, to the last, which is man's union with Him. That all ultimate ends become again primary ends, is affirmed by the

fact that nothing exists so inert and lifeless as to be wholly powerless. Even from sand there exhales that which aids in production, and is therefore so far efficient.

PART III.

173. ATMOSPHERES, WATER AND LAND, EXIST IN THE SPIRITUAL WORLD, PRECISELY AS IN THE NATURAL WORLD; BUT IN THAT WORLD THEY ARE SPIRITUAL, AND IN THIS NATURAL. That the spiritual and natural worlds are alike, with the sole difference that everything in the former is spiritual, while everything in the latter is natural, has been shown in the preceding pages, and in the work on Heaven and Hell. And as the two worlds are thus alike, each contains atmospheres, water and land, as its general elements, by means of which, and from which, exists the whole with all its particulars in infinite variety.

174. As to the atmospheres, which are called ether and air, they are alike in both worlds, the spiritual and the natural, except that they are spiritual in the former and natural in the latter. Those are spiritual, because they exist from the Sun, which is the first emanation of the divine love and wisdom of the Lord, and from Him receive into themselves that divine fire, which is love, and the divine light, which is wisdom, and bear them to the heavens of the angels, and so make that Sun present in every form there, both small and great. These spiritual atmospheres are discrete substances, or most minute forms, originating in the Sun, each of which is a separate recipient of the Sun: and therefore the Sun's fire, distributed among so many substances or forms, and as it were, enfolded in them, and tempered by these enfoldings, becomes at length

a heat adapted to the love of the angels in heaven, and of the spirits below heaven: in like manner the Sun's light. In this respect the natural atmospheres are similar to the spiritual, for they also are discrete substances, and most minute forms, originating in the natural sun. They also separately receive the sun, absorb its fire, and bring it to the earth where man dwells, as heat: so also the light.

175. The difference between the spiritual and natural atmospheres is this: the spiritual atmospheres are receptacles of divine fire and light, that is, of love and wisdom; for these they enclose within them. But the natural atmospheres are receptacles, not of Divine fire and light, but of the fire and light of their own sun, which is in itself dead, as shown above: therefore they do not inwardly contain anything from the spiritual Sun; yet they are surrounded by the spiritual atmospheres of that Sun. This statement of the difference between the spiritual and natural atmospheres is derived from angelic wisdom.

176. That atmospheres exist in the spiritual world as well as in the natural, may appear from the fact, that angels and spirits breathe, talk, and hear, equally with men in the natural world; and respiration, speech, and hearing, are all effected by means of the air, or lowest atmosphere. Then again, angels and spirits see, just as men in the natural world; and sight is possible only by means of an atmosphere purer than air. Moreover, angels and spirits are possessed of thought and affection, like men in the natural world; and thought and affection are possible only by means of still purer atmospheres. And finally all the parts, both external and internal, of the bodies of angels and spirits, are held in connection by the atmospheres, the external parts by the air, and the internal by the ether: without the surrounding pressure and action of those atmospheres, the interior and exterior forms of the body would manifestly dissolve. The angels being spirit-

ual, and the whole angelic body and all its parts being held in connection, form, and order, by means of atmospheres, these atmospheres must also be spiritual; which they are, because they originate in the spiritual Sun, which is the first emanation of the Lord's divine love and wisdom.

177. That water and land exist in the spiritual world, like those in the natural, except that they are spiritual, has been stated above, and shown in the work on Heaven and Hell. And because they are spiritual, they are actuated and modified by the heat and light of the spiritual Sun, operating through its atmospheres; precisely as the water and land of the natural world are affected by the heat and light of the natural sun, operating through its atmospheres.

178. Atmospheres, water and land, are here mentioned, because these three are the general elements, from which and by means of which all things exist with their infinite variety. The atmospheres are the active force, water the mediate force, and land the passive force, by which all effects exist. These three kinds of material are such a series of forces, solely by virtue of the Life which proceeds from the Lord as a Sun, and renders them active.

179. THERE ARE DIFFERENT DEGREES OF LOVE AND WISDOM, AND THEREFORE OF HEAT AND LIGHT, AND OF THE ATMOSPHERES. Without a knowledge of degrees, their nature, and differences, what follows cannot be understood; because there are degrees in every created thing or form. Therefore in this Part of Angelic Wisdom we shall treat of degrees. The existence of different degrees of love and wisdom will be evident from the angels of the three heavens. The angels of the third heaven so far surpass those of the second in love and wisdom, and these again so far surpass the angels of the ultimate heaven,

that they cannot associate. The different degrees of love and wisdom distinguish and separate them. Therefore the angels of the lower heavens cannot ascend to those of the higher; and even if they are permitted to ascend, they cannot see the higher angels, nor anything belonging to their heaven. This is because the love and wisdom of these angels is of a degree higher than their own, and so transcends their perception. For every angel is his own love and wisdom; and love together with wisdom are, in their proper form, man; because God, Who is love itself and wisdom itself, is a Man. I have sometimes been permitted to see angels of the ultimate heaven trying to ascend to those of the third heaven; and when they had succeeded, and were even in the midst of the other angels, I heard them complaining that no one was visible to them; and they were afterwards instructed, that the other angels were invisible to them, because their love and wisdom were imperceptible to them; also that love and wisdom cause an angel to appear as a man.

180. The existence of different degrees of love and wisdom is still more manifest from the love and wisdom of angels compared with those of men. The wisdom of angels is known to be comparatively ineffable: that it is even incomprehensible to men, while they are in natural love, will be seen in what follows. And it seems to be ineffable and incomprehensible, because it is of a higher degree.

181. As there are degrees of love and wisdom, so also are there degrees of heat and light; that is, of spiritual heat and light, such as exist among the angels of heaven, and among men in the interiors of their minds; for men partake of the same heat of love and the same light of wisdom that angels do. In the heavens the angels possess a heat exactly proportionate, in quality and quantity, to their love; and a light in like manner proportionate to their

wisdom. This is because love is present in their heat, and wisdom in their light, as shown above. It is the same with man upon earth, though with this difference, that to angels the heat is sensible and the light visible, but not to man; because man is in natural heat and light, and meanwhile is insensible to spiritual heat, except by a certain feeling of happiness in love; and he sees spiritual light only in a certain perception of truth. Now because man, while he remains in natural heat and light, knows nothing of the spiritual heat and light within him, and as this cannot be known except by experience of the spiritual world, we shall therefore now treat especially of the heat and light existing among the angels and in their heavens. There is no other source of enlightenment in this matter.

182. But the degrees of spiritual heat cannot be described from experience, because love, to which spiritual heat corresponds, is not thus perceptible to thought; but spiritual light is, for it is a property of thought, and its degrees may therefore be described. Yet the degrees of spiritual heat may be understood from those of light, for heat and light exist in equal degrees. As to the spiritual light in which angels dwell, I have been permitted to see it with my own eyes, and among the angels of the higher heavens it is so bright and yet so glowing as to surpass description, even by the dazzling whiteness of snow, and the radiance of the natural sun. In a word, it exceeds a thousand fold the noon-day light of the world. And even the light among the angels of the lower heavens, though it may in some degree be represented by comparisons, still far exceeds the brightest light of the world. The light of the angels dwelling in the higher heavens surpasses description, because their light is one with their wisdom; and as their wisdom, compared with man's, is ineffable, therefore their light is also ineffable. From these brief statements it will appear, that there are different degrees of light; and

as wisdom and love contain similar degrees, therefore similar degrees exist in heat.

183. The atmospheres being the receptacles which contain heat and light, it follows that there are as many degrees of atmospheres as of heat and light; and furthermore, as many as there are of love and wisdom. The existence of several atmospheres, and their separation into distinct degrees, has been made evident to me by much experience in the spiritual world, especially from this: that the angels of the lower heavens cannot breathe in the region of the higher angels, but seem to gasp, as animals do when taken up from air into ether, or as fishes removed from water to air. The spirits beneath heaven, moreover, seem to live in a cloudy atmosphere. That there are several atmospheres, separated into distinct degrees, may be seen above, n. 176.

184. Degrees are of Two Kinds; Degrees of Altitude, and Degrees of Latitude. A knowledge of degrees is like a key opening causes, and giving entrance into them. Without this knowledge causes must remain almost wholly unknown; for without it, the subjects and objects of both worlds seem simple, as though they contained within them no more than is visible on the surface; when in reality, this, compared with what they interiorly conceal, is as one to thousands, or to myriads. These interior things which are not outwardly manifest, it is utterly impossible to discover except by a knowledge of degrees; for the progress of the exterior to the interior, and through this to the inmost, is by degrees; not by continuous degrees, but by discrete degrees. Gradations from grosser to finer, or from denser to rarer, or rather gradations from finer to grosser, or from rarer to denser, like the gradations of light to shade, or of heat to cold, are called continuous degrees. But discrete degrees are altogether different,

they are related as primary, mediate, and ultimate; or as end, cause, and effect. These degrees are called discrete, because the primary exists apart by itself, the mediate apart by itself, and the ultimate apart by itself; and yet they together constitute one. The atmospheres, which are called ether and air, from highest to lowest, or from the sun to the earth, are of such discrete degrees; and they are as simple forms, the compounds of those simple forms, and the compounds of these again, all of which together are called the composite form. These are discrete degrees, because they exist separately, and these are meant by degrees of altitude. But the former are continuous degrees, because their gradation is continuous; and these are meant by degrees of latitude.

185. Both the spiritual and the natural worlds, and all their particulars, are constituted of discrete degrees, and of continuous degrees, both together; or of degrees of altitude, and degrees of latitude. The dimension resulting from discrete degrees is called altitude; that from continuous degrees latitude; and this without regard to position as determined by the eye. Without a knowledge of these degrees, nothing can be known of the distinction existing between one and another of the three heavens; of the distinction between the love and wisdom of the angels in one heaven and in another; of the distinction between their heat and light in one heaven and in another; nor of the distinction of the atmospheres which encompass and contain them. Again, without a knowledge of these degrees, the distinction existing among the interior faculties of man's mind must remain unknown; also their state with reference to reformation and regeneration; also the distinction existing among those external faculties pertaining to the body of both man and angel. Then again nothing whatever can be known of the distinction between the spiritual and the natural, and therefore nothing of correspondence. No

distinction will be recognized between the life of a man, and the life of a beast; nor between the more and less perfect beasts; and none in the various forms of the vegetable kingdom, nor in the materials of the mineral kingdom. From which it will appear, that they who are ignorant of degrees, can have no intelligent discernment of causes; they see effects only, and from these infer causes; and these generally as a continuous deduction from effects: notwithstanding that causes do not produce effects by continuous, but by discrete modes. For the cause is one thing, and the effect another; they are discrete, as prior and posterior, or as the formative and the formed.

186. Still better to understand discrete degrees, their nature, and their difference from continuous degrees, take for example the angelic heavens. There are three heavens, separated from each other by degrees of altitude: one is therefore beneath the other; nor do they communicate with each other except by the influx, which descends from the Lord through the heavens, from highest to lowest, and not in the reverse order. But each heaven in itself is not separated into degrees of altitude, but of latitude: those who dwell in the centre, are in the light of wisdom; but those who dwell towards the circumference, and on the boundaries, are in its shade; for wisdom decreases to ignorance, as light wanes to shade, which is by a continuous gradation. It is the same with men: the interiors of their minds are separated into as many degrees as the angelic heavens are, and one degree is above another; wherefore they are separated into discrete degrees, or degrees of altitude. Therefore it is, that man can be in the lowest degree, and again in the higher, or even in the highest, according to the degree of his wisdom; and when he is in the lowest degree only, the higher is closed, its opening being dependent upon his reception of wisdom from the Lord. There are also in man, as in the heavens, continu-

ous degrees, or degrees of latitude. Man is thus similar to the heavens, because in the interiors of his mind he is a heaven in miniature, so far as he is in love and wisdom from the Lord. That man's mind is interiorly a heaven in miniature, may be seen in the work on Heaven and Hell, n. 51–58.

187. From these few examples it will appear that no one ignorant of discrete degrees, or degrees of altitude, can understand man's state of reformation and regeneration, which are effected by his reception of love and wisdom from the Lord, and then by the opening of the interior degrees of his mind in their order; nor can he at all understand the mode of influx from the Lord through the heavens; nor the order in which he is created. For any one studying these things from continuous degrees, or degrees of latitude, and not from discrete degrees, or degrees of altitude, can see in them only what belongs to effects, and nothing of their causes; and to see from effects only, is to see from illusions, whence originate errors, one after another, which may be multiplied by deductions, until enormous falsities are taken for truths.

188. I am not aware whether anything has been heretofore known of the existence of discrete degrees, or degrees of altitude; or only of continuous degrees, or degrees of latitude. And yet, veritable causes cannot be at all understood, without a knowledge of both kinds of degrees. Therefore Part III. will be wholly devoted to this subject. For the object of this work is to disclose causes, that from them effects may be visible, and thus the darkness dispelled, which from the man of the church hides the knowledge of God, of the Lord, and of all Divine or spiritual things. This I may say, that the angels sorrow for the darkness of the world; they say that hardly anywhere is light visible; that men sieze upon illusions and confirm them, and thus heap falsehood upon falsehood; and they

labor to establish these, by such reasoning from the false and from the true falsified, as cannot be overcome, owing to the obscurity which rests upon causes, and the ignorance of real truths. The angels especially lament the confirmed belief in faith separate from charity, and in justification thereby. They also grieve over the prevalent ideas of God, angels, and spirits; and the existing ignorance of the nature of love and wisdom.

189. Degrees of Altitude are Homogeneous, derived One from Another in a Series like End, Cause, and Effect. As degrees of latitude or continuous degrees are like the gradations from light to shade, from heat to cold, from hard to soft, from dense to rare, from gross to fine, and so on; and as these degrees are known from sensual and ocular experience, while discrete degrees, or degrees of altitude, are not; therefore in the present Part we shall treat especially of discrete degrees; for without a recognition of these, causes cannot be seen. It is known indeed, that end, cause, and effect, follow each other in order, as the primary, the mediate, and the ultimate; and that the end produces the cause, and through this the effect, in order that the end may exist; and many other things concerning them. Nevertheless, to know this much, without seeing it by application to existing things, is merely abstract knowledge, which endures only while the mind is occupied with things analytical or metaphysical. Therefore it is, that although the progress of end, cause, and effect, is by discrete degrees, yet of these degrees little or nothing is known in the world. For a knowledge of mere abstractions is evanescent, like something aerial; but if the abstractions are applied to things material, they become fixed in the memory, like anything seen in the world.

190. Everything in the world possessing the three dimensions, or called composite, is constituted of discrete

degrees, or degrees of altitude, as examples will illustrate. It is known by ocular experience, that every muscle in the human body consists of most minute fibres, which being arranged in small bundles, form the larger, called the motive fibres; while collections of these again form the composite body called muscle. So with the nerves: from their smallest fibres combined are formed the larger, which resemble threads; and from these again combined is formed the nerve. It is the same with the other combinations, collections, and aggregations, which constitute the various organs and viscera: for they are all composed of fibres and vessels variously arranged in similar degrees. It is the same in the whole vegetable kingdom, and in the whole mineral kingdom, and throughout all their particulars. In all wood there is a combination of filaments in threefold order. In metals and stones there is a consolidation of particles in the same order. From which is manifest the nature of discrete degrees, as existing thus: from the first degree the second, and through the second the third, which is called the composite; each degree being discrete from the other.

191. From these visible things, may be inferred the structure of the invisible (since the order of both is the same), as the organic substances of the brain, which are the receptacles and abodes of thoughts and affections; the atmospheres; heat and light; and love and wisdom: for the atmospheres are receptacles of heat and light, while heat and light are receptacles of love and wisdom. And therefore, as there are different degrees of atmospheres, so are there different degrees of heat and light, and of love and wisdom. Among all these no different proportions prevail.

192. From what has now been said, these degrees are evidently homogeneous, that is, of the same constitution and nature. The motive fibres of muscles, the minute, the

larger, and the largest, are homogeneous; the nervous fibres, minute, larger, and largest, are homogeneous; the filaments of wood, from the smallest to the composite form, are homogeneous; in like manner the particles of all kinds of stone and metal. The organic substances, which are the receptacles and abodes of affections and thoughts, from their simplest form to their common aggregate, the brain, are homogeneous; so are the atmospheres, from the pure ether to the air. The degrees of heat and light in a series corresponding to the degrees of the atmospheres, are homogeneous; consequently the degrees of love and wisdom are homogeneous also. Those substances which are not of the same constitution and nature are heterogeneous, and do not harmonize with the homogeneous, thus cannot unite with them to form discrete degrees, but only with their own substances, which are of the same constitution and nature, and with which they are homogeneous.

193. That these in their order are as ends, causes, and effects, is obvious; for the primary, or most minute form, achieves its cause through the mediate, and its effect through the ultimate.

194. It ought to be known that each degree is separated from the others by its own proper covering; and all together are distinguished by a common covering. Moreover, the common covering communicates with the interior and with the inmost in their order: therefore the union and harmonious action of all.

195. The Primary Degree is the All in All of the Subsequent Degrees. This is because the degrees of every subject and thing are homogeneous; and they are homogeneous, because produced by the primary degree. For such is their formation, that the primary, by collections and consolidations, in a word, by aggregation, produces the second, and through this the third; while it also

separates each degree from the other by a surrounding covering. Evidently therefore, the primary degree is the principal, and is exclusively regnant in the subsequent degrees; consequently, the primary degree is the all in all of the subsequent degrees.

196. Such is said to be the difference in degrees, but by this is meant the difference of substances in their degrees. To speak of degrees themselves, is to make the statement abstract, that is, universal, and so applicable to any subject or thing whatever that is constituted of degrees of this kind.

197. This application may be made to all the things specified in the preceding proposition; as the muscles, the nerves, the materials and particles of the vegetable and mineral kingdoms, the organic substances, which are the subjects of man's affections and thoughts, the atmospheres, heat and light, love and wisdom. In all of these the primary is exclusively regnant in the subsequent degrees; nay more, is their sole constituent, and for this reason, is their all. This is evidently so, moreover, from the following well-known truths: viz., that the end is everything in the cause, and through the cause is also everything in the effect: and therefore end, cause, and effect, are called the primary, the mediate, and the ultimate ends: moreover, that the cause of the cause is also the cause of the thing caused: and in causes there is nothing essential but the end, and nothing essential in motion but effort; and finally that there is one only substance, which is substance in itself.

198. From these statements it will clearly appear that the Divine, which is substance in itself, or the sole and exclusive substance, is that from which the whole universe and all its particulars were created; and thus God is the all in all of the universe, as demonstrated in Part I., as follows: The divine love and wisdom are a substance and

a form, n. 40–43. The divine love and wisdom are substance and form in themselves—that is, the absolute and only substance and form, n. 44–46. All things in the universe were created from the divine love and wisdom, n. 52–60; and therefore the created universe is God's image, n. 61–65. The Lord alone is the heaven in which the angels dwell, n. 113–118.

199. All Perfection Increases by degrees, and ascends in degrees. That degrees are of two kinds, degrees of latitude and degrees of altitude, has been shown above, n. 184–188: also that degrees of latitude are like the gradation of light to shade, or of wisdom to ignorance; but degrees of altitude are as end, cause, and effect, or as primary, mediate, and ultimate. These degrees are said to ascend or descend, for they are degrees of altitude; but those are said to increase or decrease, for they are degrees of latitude. These two kinds of degrees are so different, as to have nothing in common: they ought therefore to be carefully distinguished, and in no respect confounded with each other.

200. That all perfection increases by degrees and ascends in degrees, is because all predicates follow their subjects, and perfection and imperfection are general predicates; for they are predicates of life, of powers, and of forms. *The Perfection of Life* is the perfection of love and wisdom; and as the will and understanding are their receptacles, the perfection of life is also the perfection of the will and understanding, and consequently of the affections and thoughts: and as spiritual heat contains love, and spiritual light contains wisdom, their perfection also may be compared to the perfection of life. *The Perfection of Powers* is the perfection of all things actuated and moved by life, though in themselves void of life: the atmospheres, as to their active operation, are such powers; such also

are the organic substances, both interior and exterior, in man, and in all kinds of animals; and such powers are all things in the natural world which derive their activity both mediately and immediately from the natural sun. *The Perfection of Forms* and the perfection of powers make one; for as the powers are, such are the forms, with this difference only, that the forms are substances, while the powers are their activity: the degrees of perfection are therefore the same in both. Even forms, which are not also powers, are perfect according to degrees.

201. We shall not here treat of that perfection of life, powers and forms, which increases or decreases according to degrees of latitude or continuous degrees, because these degrees are understood in the world; but of that perfection of life, powers, and forms, which ascends or descends according to degrees of altitude or discrete degrees; for these are not understood in the world. But how perfection ascends or descends according to these degrees can hardly be learned from the visible things of the natural world, but it is clearly manifest from things visible in the spiritual world. By the things visible in the natural world this only is disclosed: that the more interiorly they are examined, the greater wonders they present; as for example, in the eyes, the ears, the tongue, the muscles, the heart, the lungs, the liver, the pancreas, the kidneys and the other viscera; and again in seeds, fruits and flowers; also in metals, minerals and stones. All these, it is known, exhibit more wonderful things the more interiorly they are examined; yet from this it is but little known that they are interiorly more perfect according to discrete degrees or degrees of altitude; ignorance of these degrees has concealed this fact. But because those degrees stand out prominently in the spiritual world (for that whole world from highest to lowest is distinctly separated into them), from that world a knowledge of them may be acquired; and from this again

may be inferred the perfections of the powers and forms, which exist in similar degrees in the natural world.

202. In the spiritual world are three heavens disposed according to degrees of altitude; in the supreme heaven the angels excel those of the intermediate heaven in every perfection; and the angels of the intermediate heaven again in every perfection excel those of the lowest heaven. The degrees of these perfections are such, that the angels of the lowest heaven cannot reach the first entrance to the perfections of the angels in the intermediate heaven; nor these the first entrance to the perfections of the angels in the supreme heaven. This may seem incredible, and yet it is most true: the reason is, the angels are associated according to discrete, and not according to continuous degrees. I have learned by experience, that the difference between the affections and thoughts, and consequently the language, of the angels in the higher and those in the lower heavens, is so great, that they have nothing in common; also that they communicate only by correspondences, which exist by the immediate influx of the Lord into all the heavens, and His mediate influx through the highest heaven down to the lowest. Such being the nature of these differences, natural language cannot express them, and they are therefore indescribable; for the thoughts of the angels being spiritual, cannot be adapted to natural ideas: they can be expressed and described only by themselves, in their own language, words, and writings, but not by human means. Therefore is it said, that in heaven are seen and heard things ineffable. Those differences may be in some measure understood from this: the thoughts of the angels of the supreme or third heaven are thoughts of ends; the thoughts of the angels of the intermediate or second heaven are of causes; and those of the angels of the lowest or first heaven are of effects. To think from ends, it must be known, is one thing, and to think of ends

is another; to think from causes is one thing, and to think of causes, another; as also to think from effects, and of effects. The angels of the lower heavens think of causes and ends, but the angels of the higher heavens think from causes and ends: to think from them belongs to superior wisdom; and to think of them, to inferior wisdom. To think from ends belongs to wisdom, from causes to intelligence, and from effects to knowledge. From all of which it is evident, that all perfection ascends and descends by degrees and according to them.

203. As the interiors of man's will and understanding are, with regard to degrees, like the heavens (for man in the interiors of his mind is a heaven in miniature), the perfection of these interiors is like that of the heavens also. But this perfection is not apparent to man while he lives in the world, because he is then in the lowest degree, and from this the higher degrees cannot be recognized. But they are discerned after death; because man then enters that degree which corresponds to his love and wisdom; for he becomes an angel, thinking and uttering things ineffable to him as a natural man. This is because his whole mind is then elevated not in a simple, but in a triplicate ratio, this latter being the ratio of degrees of altitude, while the former is the ratio of degrees of latitude. But none ascend to those degrees and are so elevated, except those who were in truths in the world, and had applied them to life.

204. The prior seems to be less perfect than the posterior, or the simple than the composite; but in reality the prior from which the posterior exists, or the simple from which the composite exists, is the more perfect. The reason is, the prior or simpler is more naked, thus less covered up by substances and materials deprived of life: they are also, as it were, more divine, and therefore nearer to the spiritual Sun where the Lord is. For perfection

itself is in the Lord, and proceeds from Him to the Sun, which is the first emanation of His divine love and wisdom; from this again it descends to those things next succeeding, and so in order to the lowest, which become less perfect as they recede. Without this preëminent perfection in the prior and simple, neither man nor animal could exist from seed, and afterwards be sustained; nor could the seed of trees and fruits vegetate and bear; for the more prior everything prior is, and the simpler everything simple is, the more secure it is from injury, because it is more perfect.

205. In Successive Order the First Degree constitutes the Highest, and the Third the Lowest; but in Simultaneous Order the First Degree constitutes the Inmost, and the Third the Outermost. There is a successive order, and a simultaneous order: the successive order of these degrees is from highest to lowest, or from summit to base. This is the order of the angelic heavens; the third is the highest, the second intermediate, and the first lowest: such is their relative situation. The states of love and wisdom with the angels are in the same successive order; so are heat and light, and the spiritual atmospheres. All the perfections of forms and powers in the spiritual world partake of the same order. When discrete degrees or degrees of altitude exist in successive order, they may be compared to a tower of three stories, with a mode of ascent and descent from one story to another; the upper story containing the most perfect and most beautiful things; the middle story those less perfect and less beautiful; and the lowest those still less perfect and less beautiful. But the simultaneous order, even of the same degrees, presents a different aspect. In this, the highest things of successive order, which are, as already stated, the most perfect and beautiful, are in the inmost, the lower are intermediate, and the lowest on the circum-

ference, as in a solid body constituted of these three degrees; in the centre are the finest parts, around these the less fine, and on the boundaries, which form the surface, are parts composed of these, and therefore grosser. It is as if the tower just mentioned should subside to a plane; its highest story becoming the inmost, its middle story the intermediate, and its lowest the circumference.

206. As the highest in successive order becomes the inmost in simultaneous order, while the lowest becomes the outermost, therefore in the Word the higher signifies the interior, and the lower the exterior. Similar is the signification of upward and downward, and of high and low.

207. In all ultimates discrete degrees are in simultaneous order. The motive fibres in every muscle, the fibres in every nerve, and the fibres and vesicles in all the viscera and organs, exist in this order. Inmost in them are their simplest and most perfect forms; the outermost consists of these in a composite form. The same order of these degrees prevails in every kind of seed, in all fruit, and again in all metals and stones; their parts of which the whole is composed, are of this nature: their inmost, intermediate, and outermost divisions exist in these degrees, because they are successive compositions, or collections and consolidations of the simple forms, which are their primary substances or materials.

208. In a word, these degrees are in everything ultimate, and thus in every effect: for every ultimate form consists of prior forms, and these again of their own primary forms; as every effect is constituted of a cause, and this again of an end. Moreover, the end is everything in the cause, and the cause everything in the effect, as demonstrated above; and thus the end constitutes the inmost, the cause the intermediate, and the effect the ultimate. It is the same with the degrees of love and wisdom,

of heat and light, and of the organic forms of man's affections and thoughts, as will be shown in what follows. Of the arrangement of these degrees in successive order and in simultaneous order, we have treated in the NEW CHURCH DOCTRINE OF THE SACRED SCRIPTURE, n. 38; and elsewhere it was shown that in the whole Word, and in every part of it, there are similar degrees.

209. THE ULTIMATE DEGREE IS THE COMPLEX, CONTAINANT, AND BASE OF THE PRIOR DEGREES. The Doctrine of Degrees herein delivered has been thus far illustrated by a variety of objects in both worlds; as by the degrees of the heavens where the angels dwell, by the degrees of heat and light among them, by the degrees of the atmospheres, and by different things in the human body, and in the animal and mineral kingdoms. But this doctrine extends much further: it is applicable not only to natural things, but also to things civil, moral, and spiritual, and to everything general and particular included in them. The doctrine of degrees is of such extensive application for two reasons: First, because in everything of which anything may be affirmed, there is the trine called end, cause, and effect; and the relation of these three is according to degrees of altitude. Secondly, because things civil, moral and spiritual, are not mere abstractions from substance, but are substances. For as love and wisdom are not abstractions, but substance, as demonstrated above, n. 40–43, so also are all those things called civil, moral, and spiritual. These may indeed be considered abstractly, apart from their substances, but in themselves they are not abstract; as for example, affection and thought, charity and faith, will and understanding; for with these, the same as with love and wisdom, they do not exist outside of subjects which are substances, but are the states of the subjects or substances. That these substances

undergo changes which present variations, will be seen in what follows. By substance form also is understood; for there is no substance without form.

210. From the fact that will and understanding, affection and thought, charity and faith, may be regarded abstractly, apart from the substances which are their subjects, and are so regarded, the proper conception of them, as being states of substances and forms, has been lost. They are precisely like sensation and action, which are not something abstracted from the organs of sense and motion; so abstracted, or separate, they are mere figments of the reason; for they are like sight without an eye, hearing without an ear, taste without a tongue, and so on.

211. As all things civil, moral, and spiritual pass through degrees in the same manner as natural things do, not only through continuous, but also through discrete degrees; and as the progress of discrete degrees is like the progress of ends to causes, and of causes to effects; I wish to illustrate and confirm the present proposition, that the ultimate degree is the complex containant, and base of the prior degrees, by what has been referred to above, that is by what pertains to love and wisdom, will and understanding, affection and thought, charity and faith.

212. That the ultimate degree is the complex, containant, and base of the prior degrees, is very manifest from the progress of ends and causes to effects; that the effect is the complex, containant, and base of causes and ends, enlightened reason can comprehend; but it is not so evident, that the end with all it includes, and the cause with all it includes, are actually present in the effect, the effect being a full complex of them. That such is the case may appear from statements already made in this Part, especially the following: that one is from the other in a threefold series; that the effect is nothing but the end in its ultimate; and as the

ultimate is the complex, it is consequently the containant, and also the base.

213. As to love and wisdom, love is the end, wisdom the cause through which it operates, and use the effect; thus use is the complex, containant, and base of wisdom and love. Moreover use is such a complex and containant, that the whole of love and the whole of wisdom are actually included within it. Use is their simultaneous form. But it must be well understood that all things pertaining to love and wisdom, which are homogeneous and harmonious, are included in use, according to the laws stated and explained from n. 189–194.

214. Affection, thought, and action also exist in a series of similar degrees; because all affection relates to love, all thought to wisdom, and all action to use. Charity, faith and good works exist in a similar series; for charity belongs to affection, faith to thought, and good works to action. Again, will, understanding and practice exist in a series of similar degrees; for the will is a property of love, and consequently of affection; the understanding is a property of wisdom, and consequently of faith; while practice belongs to use, therefore to works. Thus, as the whole of wisdom and love is contained in use, so is the whole of thought and affection in action, the whole of faith and charity in good works, and so on: but all in each series are homogeneous, that is harmonious.

215. That in each series the ultimate, which is use. action, works and practice, is the complex and containant of all the prior constituents, is yet unknown: there appears to be in use, action, works and practice. nothing more than is in motion; nevertheless all the prior constituents are actually in them, and so fully that nothing is wanting: they are contained within them as wine in a vessel, or as furniture in a house. They are not apparent, because they are only seen externally, and their external aspect presents

only activities and motions; as when the arms and hands move, and it is not known that a thousand motive fibres concur in every single movement of them, and to these motive fibres correspond a thousand things of thought and affection, which excite the motive fibres, but which, because they operate deeply within, are not apparent to any bodily sense. It is known, however, that nothing acts in the body, or through it, except from the will through thought; and because both of these act, it cannot possibly be, but that the whole of will and thought in all their particulars are present in action: they cannot be separated. Therefore it is, that by a man's deeds or works others judge of the thoughts of his will, or his intentions. This I have learned: that the angels, from man's deeds or works alone, perceive and see his whole will and thought; the angels of the third heaven see from his will the end for which he acts, and the angels of the second heaven the cause through which the end operates. Therefore in the Word works and deeds are so frequently commanded, and a man is said to be known by his works.

216. It is angelic wisdom, that unless will and understanding, or affection and thought, that is again, charity and faith, embody and establish themselves in works or deeds, when possible, they are like passing vapors or perishable images in the air; also that they first become permanent in man, and part of his life, when he exercises them in deeds. This is because the ultimate is the complex, containant, and base of things prior. Such a vapor or image in the air is faith separate from good works, also faith and charity separated from the practice of them, with this difference only, that they who uphold both faith and charity, know how to do good, and may be willing; but not those who are in faith separate from charity.

217. DEGREES OF ALTITUDE IN THEIR ULTIMATE ARE

IN FULLNESS AND IN POTENCY. In the preceding article we have shown that the ultimate is the complex and containant of the prior degrees. It follows that the prior degrees are in fullness in their ultimate; for they are in their effect, and every effect is the fullness of its causes.

218. That these ascending and descending degrees, also called prior and posterior, or degrees of altitude and discrete degrees, are in potency in their ultimate, may be proved by the various objects perceptible and sensible, which were brought forward as proofs of the preceding statements. But here I wish to demonstrate them only by Effort, Power, and Motion, both in living subjects and in those without life. It is known that effort effects nothing by itself alone, but operates through powers corresponding to it, and through them manifests motion; and that therefore effort is everything in power, and through power in motion; and as motion is the ultimate degree of effort, that through it effort exerts its potency. Effort, power, and motion are united only according to degrees of altitude, the union of which is not continuous (for they are discrete degrees), but by correspondences: for effort is not power, nor is power motion; but power is produced by effort, for it is effort excited; and motion is produced by power. Thus there is no potency whatever in effort alone, nor in power alone, but only in motion, which is their product. This as yet may seem doubtful, because not illustrated by application to things sensible and perceptible existing in nature. Nevertheless, such is the progression from effort to power.

219. But apply these statements to living effort, living power, and living motion. The living effort in man, who is a living subject, is his will united to his understanding; the living powers in him are the interior constituents of his body, in all of which are motive fibres variously interwoven; and the living motion in him is action, which is

produced through those powers by means of his will and understanding united. For the interiors of his will and understanding constitute the first degree; the interiors of his body the second; and his whole body, which is their complex, is the third degree. The interiors of the mind are known to possess no potency except through the powers of the body, and these powers are known to be without potency, except through the action of the body itself. These three do not act continuously, but discretely, that is, by correspondences. The mind's interiors correspond to those of the body, and these again to the bodily exteriors, through which exists action: therefore the two former are in potency through the latter, or the bodily exteriors. Effort and power in man may seem to possess some potency apart from action, as in dreams and states of rest; but even then the tendency of effort and power is to the common motors of the body, the heart and lungs; but when the action of these ceases, power also ceases, and with it effort.

220. The potency of the whole, or of the body, being determined chiefly to the arms and hands, which are its ultimates, therefore in the Word the hands signify power, and the right hand superior power. Such being the evolution and outgrowth of degrees from effort to potency, therefore from the action of the hands alone the angels, who are present with man and in full correspondence with him, know the character of his understanding and will, of his charity and faith, of his internal or mental life, and of the external bodily life derived from it. I often wondered that the angels could obtain such knowledge merely from the action of the body through the hands; nevertheless it has been repeatedly proved to me by vivid experience; and I was told that therefore inauguration into the ministry takes place by the imposition of hands, and that to touch with the hand signifies communication, besides other things

of the same kind. The conclusion from this was, that the whole of charity and faith is embodied in works, and that charity and faith without works are as rainbows about the sun, evanescent, and dissipated by a cloud. Therefore in the Word works are frequently mentioned, and the doing of them, as that upon which man's salvation depends. Moreover, he who does them is called wise, and he who does them not, foolish. But by works here, it must be known, are meant uses actually performed; for all of charity and faith is involved in use, and is according to it. With use there exists this correspondence, because the correspondence is spiritual, though carried out by means of substances and materials, which are its subjects.

221. Two arcana, which by the foregoing statements will be understood, may here be revealed. The first is, That the Word in the literal sense is in its fullness and in its potency; for there are three senses in the Word, a celestial sense, a spiritual sense, and a natural sense, existing according to the three degrees. As these senses exist in the Word according to the three degrees of altitude, their union taking place through correspondences, therefore the ultimate sense, which is the natural or the sense of the letter, is not only the complex, containant and base of the corresponding interior senses, but the Word in its ultimate sense is also in its fullness and in its potency. This truth has been abundantly set forth and confirmed in the NEW CHURCH DOCTRINE OF THE SACRED SCRIPTURE, n. 27–35; 36–49; 50–61; 62–69. The second arcanum is, That the Lord came into the world and assumed Humanity, that He might have power to subjugate the hells, and to restore to order all things both in the heavens and on earth. This Humanity He induced upon His former Humanity. The Humanity which He superadded in the world, was like the humanity of man in the world; but in the Lord both were Divine, and therefore infinitely trans-

cended the finite humanity of angels and men : and because He fully glorified the natural Humanity even to its ultimates, He arose with His whole body, unlike any man. By the assumption of this Humanity He put on Divine Omnipotence, not only to subjugate the hells and to restore the heavens to order, but also to hold the hells in subjection, and to save men, eternally. This power is meant by His sitting at the right hand of the power of God. As the Lord, by the assumption of a natural Humanity, made Himself Divine Truth in ultimates, therefore He is called the Word, and the Word is said to have become flesh, Divine Truth in ultimates being the Word in its literal sense : this He made Himself by the fulfillment of all things written in the Word concerning Him by Moses and the prophets. For every man is his own goodness and his own truth : man is man for no other reason ; but the Lord by the assumption of the natural Humanity is the actual Divine Goodness and Truth, or, what is the same, the actual Divine Love and Wisdom, both in first principles and in ultimates. Therefore He appears in the angelic heavens as a Sun, and since His advent into the world, with a more powerful radiance and with greater splendor than before. This is an arcanum which may be understood by the doctrine of degrees. Of His Omnipotence before His advent into the world, we shall speak hereafter.

222. THERE ARE DEGREES OF BOTH KINDS IN ALL CREATED THINGS, BOTH IN THE GREATEST AND IN THE LEAST. That all things, both greatest and least, consist of discrete and continuous degrees, or of degrees of altitude and degrees of latitude, cannot be illustrated by visible examples, because the most minute forms are not visible, and the largest forms, which are visible, do not exhibit their separation into degrees. Therefore we can only

demonstrate this subject in general terms; and as the angels are in wisdom from a knowledge of general principles, and from these derive their knowledge of particulars, we may be allowed to present their statements.

223. The statements of the angels are as follows: There is nothing so minute as not to contain degrees of both kinds; not the most minute form in any animal, nor in any vegetable; not the least particle of mineral; nor the smallest atom of ether or air. And since ether and air are receptacles of heat and light, the smallest atom of heat and light is not without these degrees. And as spiritual heat and light are receptacles of love and wisdom, the smallest forms of these also contain degrees of both kinds. The angels also affirm, that the smallest affection and the smallest thought, nay, even the most minute idea in a thought, each consists of degrees of either kind; and that the least thing not consisting of these degrees is nothing; for it has no form, and therefore no quality, nor any state which may be changed and varied, and through this variation give the thing existence. This the angels confirm by the truth, that in God the Creator, Who is the Lord from eternity, infinite things are one, and yet distinct; also that there are infinities in His infinite things, and in these infinitely infinite things degrees of both kinds, which are also one in Him and yet distinct. And because such things are in Him, and all things are created by Him, and in a certain image resemble what is in Him, it follows that there does not exist the smallest finite form, which does not contain these degrees. That these degrees are alike in things small and great, is because the Divine is in things great and small the same. That in the Divine Man infinite things are one and yet distinct, may be seen above, n. 17–22: and that the Divine is the same in things great and small, n. 77–82: which are further illustrated n. 155, 169, 171.

224. Not the least of love and wisdom, nor of affection and thought, nor the smallest idea in a thought, exists, in which there are not degrees of both kinds, as before stated, because love and wisdom are a substance and form, as shown in n. 40–43. The same is true of affection and thought. And because, as stated above, there is no form which does not contain these degrees, it follows that love, wisdom, affection and thought also contain them. For to separate love and wisdom, and affection and thought, from substance existing in its form, is to annihilate them; because apart from their subjects they do not exist; for they are manifested by the states of these subjects, made perceptible to man by their variations.

225. The greatest forms containing both kinds of degrees are the entire complex universe; the natural world in the complex; also the spiritual world; every empire and every kingdom in the complex; also everything civil, moral, and spiritual belonging to them, in the complex; the whole animal kingdom, the whole vegetable kingdom, and the whole mineral kingdom, each in its complex form: and finally all the atmospheres of each world taken together, and their different kinds of heat and light. The same is true of forms less general; as of a man, of every animal, every tree and shrub, and of every stone and metal, each in its complex form. The forms of all these objects are similar in this, that they consist of degrees of both kinds. This is because the Divine, from which they were created, is in all things great and small the same, as demonstrated above, n. 77–82. Moreover, in all these objects the particular and most particular forms are similar to their general and most general forms in this, that they contain both kinds of degrees.

226. Things greatest and least being forms of both kinds of degrees, are thereby connected from primaries to ultimates; for their similarity unites them. Yet no minute

form is the same as another; and thus is preserved a distinction among all the forms, particular and most particular. There is not anything the most minute repeated in any form, or in other forms, because the same degrees exist in the greatest forms, and these consist of the smallest: and since such degrees exist in the greatest forms, and from them arises a perpetual distinction from highest to lowest, and from centre to circumference; it follows that their smaller and smallest constituents, which contain similar degrees, are none of them the same.

227. It is also angelic wisdom, that the perfection of the created universe arises from the similarity of its general and particular, or of its greatest and least forms, as to these degrees; for thus each form regards the other as its likeness, with which it can be united in every use, and bring every end into effect.

228. This may seem paradoxical, because not proved by application to visible things; yet abstract statements, because universal, are often better understood than statements so applied; for these are of perpetual variety, and variety obscures.

229. By some a substance is said to exist, so simple that it is not a form composed of lesser forms; and that from collected masses of this substance are produced secondary or compound substances, and at last the substance called matter. But no such most simple substance exists. For what is a substance without a form? It is a something of which we can predicate nothing; and out of bare entity, of which nothing can be predicated, no collection into masses can produce anything. That things innumerable exist in all first created substances, which are the most minute and simplest forms, will be seen, when the subject of Form is discussed, in the following pages.

230. The Three Degrees of Altitude are Infinite

AND UNCREATED IN THE LORD, BUT FINITE AND CREATED IN MAN. The three degrees of altitude are infinite and uncreated in the Lord, because the Lord is love itself and wisdom itself, as previously demonstrated; and because He is love itself and wisdom itself, He is therefore also use itself. For the end of love is use, which it produces through wisdom; for without use, love and wisdom have no terminus or bounds, or are homeless. They cannot therefore be said to have being and existence, without use as their receptacle. These three constitute the three degrees of altitude in living subjects; they are as the primary end, the mediate end or cause, and the ultimate end or effect. That end, cause, and effect constitute the three degrees of altitude was shown above and abundantly confirmed.

231. That those three degrees exist in man, may be seen from the elevation of his mind even to the degrees of love and wisdom belonging to angels of the second and third heaven. For all angels were born men, and man in the interiors of his mind is a heaven in miniature. Thus there are in man by creation as many degrees as there are heavens. Moreover man is an image and likeness of God, and therefore these three degrees are inscribed upon him, because they exist in the Divine Man, that is, in the Lord. That these degrees are infinite and uncreated in the Lord, while they are finite and created in man, will appear from demonstrations in Part I., as from the following: that the Lord is love and wisdom in Himself; that man is a recipient of love and wisdom from the Lord; and that nothing but what is infinite can be attributed to the Lord, and to man nothing but what is finite.

232. Among the angels these three degrees are denominated the celestial, the spiritual, and the natural; the celestial degree being to them the degree of love; the spiritual the degree of wisdom; and the natural the degree of use. These degrees are so named because the heavens

are divided into two kingdoms, one called the celestial kingdom, and the other the spiritual kingdom, to which is added a third, which includes men in the world, and is called the natural kingdom. Furthermore, the angels who constitute the celestial kingdom are in love; those who constitute the spiritual kingdom in wisdom; while men in the world are in use: and therefore these kingdoms are united. How it is to be understood that men are in use, will be explained in Part IV.

233. It was told me from heaven, that in the Lord from eternity, Who is Jehovah, before His assumption of Humanity in the world, the two prior degrees existed actually, and the third degree potentially, as they exist in the angels; but that after His assumption of Humanity in the world, He put on the third or natural degree also, and thus became man, similar to a man in the world, though with the difference that in Him this, like the prior degrees, is infinite and uncreated, while in angel and man they are all finite and created. For the Divine which filled all space without space, n. 69–72, penetrated to the very ultimates of nature; but before the assumption of the Humanity the Divine influx into the natural degree was mediate, through the angelic heavens, while after the assumption it was immediate, from the Lord Himself. For this reason all the churches in the world before His advent were representative of things spiritual and celestial; but after His advent they became spiritual-natural and celestial-natural, and representative worship was abolished. For this reason also the Sun of the angelic heaven, which, as before said, is the first emanation of His Divine Love and Wisdom, after His assumption of Humanity, shone with a more effulgent radiance and splendor than before. This is the meaning of these words in Isaiah: "Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the

Lord bindeth up the breach of His people," xxx. 26. This is said of the state of heaven and the church after the Lord's advent into the world. Again in Revelation: "His countenance was as the sun shineth in his strength," i. 16: and elsewhere, as in Isaiah, lx. 20: 2 Samuel, xxiii. 3, 4: Matthew, xvii. 1, 2. The mediate enlightenment of men through the angelic heaven, such as took place before the Lord's advent, may be compared to the light of the moon, which is a mediate light of the sun. But because after the Lord's advent this enlightenment was immediate, it is said in Isaiah: "The light of the moon shall be as the light of the sun;" and in David: "In his days shall the righteous flourish; and abundance of peace so long as the moon endureth," Ps. lxxii. 7. This also is said with reference to the Lord.

234. The Lord from eternity, or Jehovah, superadded that third degree by the assumption of Humanity in the world, for the reason that He could not enter into it except by means of a nature similar to human nature, that is, by conception from His own Divinity, and birth from the virgin; for He could thus put off nature, which in itself is dead, though a receptacle of the Divine, and put on the Divine. This is meant by the two states of the Lord while in the world, called His state of humiliation, and His state of glorification, which are treated of in the New Church Doctrine of the Lord.

235. This much in general is said of the threefold ascent of degrees of altitude; but as these degrees exist in all things greatest and least alike, as shown in the preceding proposition, they cannot here be particularly discussed; we can only state that such degrees exist in love in general, and in all its particulars, and from these again they exist in all use, and in every particular use; but in the Lord all are infinite, while in angel and man they are all finite. But how these degrees exist in love, wisdom, and use,

cannot be unfolded and explained except in a regular order.

236. THESE THREE DEGREES OF ALTITUDE ARE IN EVERY MAN FROM HIS BIRTH, AND MAY BE SUCCESSIVELY OPENED; AND AS THEY ARE OPENED, MAN IS IN THE LORD AND THE LORD IN HIM. The existence of three degrees of altitude in every man has been hitherto unrecognized, because nothing has been known of these degrees; and so long as they remain concealed, only continuous degrees can be known; and in this case, it may be supposed that love and wisdom in man increase only by continuity. But it is to be known that three degrees of altitude or discrete degrees, exist in every man from his birth, one above or within the other; and each degree of altitude or discrete degree, contains also degrees of latitude or continuous degrees, according to which it increases continuously, since degrees of both kinds exist in the greatest and least of all things, as shown above, n. 222–229; for one kind of degrees cannot exist without the other.

237. The three degrees of altitude are called the natural, the spiritual, and the celestial, as stated above, n. 32: when man is born, he enters the natural degree, and this enlarges within him continuously according to the increase of his knowledge, and according to the understanding by it acquired, until he attains that perfection of understanding called rationality. Yet this does not open the second degree called the spiritual: this is opened by a love of use arising from a knowledge of it, but by a spiritual love of use, which is the love of the neighbor. This degree may also be enlarged continuously even to its perfection; its enlargement taking place by a knowledge of the good and true, or by spiritual truths. Yet even these do not open the third or celestial degree: this is effected by the celestial love of use, which is the love of the Lord, and the

love of the Lord is none other than committing to life the teachings of the Word, the sum of which is to shun evils because they are infernal and diabolical, and to do good because it is heavenly and divine. The three degrees in man are thus successively opened.

238. While man lives in the world he knows nothing of the opening of these three degrees within him, because he is then in the natural degree, which is the ultimate, and from this thinks, wills, speaks, and acts; and the spiritual degree, which is interior, does not communicate with the natural by continuity, but by correspondences; and communication by correspondences is not felt. But when man puts off the natural degree, as he does at death, he then enters that degree which was opened within him in the world; he in whom the spiritual degree was opened enters into the spiritual, and he in whom the celestial degree was opened into the celestial. He who after death enters the spiritual degree, no longer thinks, wills, speaks, and acts naturally, but spiritually; and he who enters the celestial degree, thinks, wills, speaks, and acts according to that degree. And as there is a communication of the three degrees only by correspondences, therefore the distinction of love, wisdom, and use from each other, as regards degrees, is such that they have nothing in common by continuity. From which it will appear, that three degrees of altitude exist in man, which may be successively opened.

239. As there are three degrees of love, wisdom, and consequent use in man, it follows that three degrees of will, understanding, and their resultant, or determination to use, also exist within him; for the will is a receptacle of love, the understanding a receptacle of wisdom, and their resultant is use. There is evidently, therefore, within every man a natural, a spiritual, and a celestial will and understanding, existing from his birth potentially, and actually when opened. In a word, the human mind, which

consists of will and understanding, is of three degrees from creation, and therefore from birth; so that man possesses a natural mind, a spiritual mind, and a celestial mind, and can thus be elevated to angelic wisdom. This he may possess while in the world, yet he cannot enter it until after death, and unless he becomes an angel, in which case he utters things ineffable, and to the natural man incomprehensible. I knew a man of moderate learning in the world, whom I saw and spoke with after death: and I perceived clearly that he spoke as an angel, and that what he said was incomprehensible to a natural man. This was because he had applied the teachings of the Word to life, and had worshiped the Lord, and had therefore been elevated by the Lord to the third degree of love and wisdom. It is important to know of this elevation of the human mind, for upon it depends the understanding of what follows.

240. Man derives from the Lord two faculties, which distinguish him from beasts. One of these faculties is the ability to understand what is true and what is good, and is called Rationality; it is the faculty of the understanding. The other faculty is the ability to do what is true and good; this is called Liberty, and it is the faculty of the will. For from his rationality man can think what he pleases, both for God and against Him, also for and against the neighbor; moreover he can will and do what he thinks; but when he sees evil and fears punishment, he can from his liberty abstain from doing it. By these two faculties man is man, and is distinguished from the beasts: he derives them from the Lord, and this continually; he is never deprived of them; for if he were, his humanity would be destroyed. The Lord is present in these two faculties with every man, with the good and evil alike. They are His dwelling-place in the human race; therefore it is that every man, good or evil, lives forever. But the Lord's abode with man is nearer, as man by means of those faculties

opens the higher degrees; for by this opening he enters the higher degrees of love and wisdom, and so draws nearer to the Lord. From all of which it may now appear, that as those degrees are opened, so is man in the Lord, and the Lord in him.

241. It has been stated above that the three degrees of altitude are as end, cause, and effect; and that love, wisdom, and use succeed each other according to those degrees. We shall therefore speak briefly here of love, wisdom, and use, as being respectively end, cause, and effect. Any one judging from an enlightened reason, may see that a man's love is the sole end of his existence. For what a man loves, upon that he thinks, about that he decides, and that he does; consequently that is his end. A man may also see from his own reason that wisdom is cause; for he, or his love which is the end, searches the understanding for means by which to obtain the end; that is, he consults his wisdom, and those means constitute the cause through which the end acts. That use is the effect is evident without explanation. But the love of one man is not the same as that of another, nor is the wisdom of one the same as that of another, nor consequently the use. And as these three are homogeneous, as shown above, n. 189–194, it follows that whatever is the character of a man's love, such also is the character of his wisdom and of his use. By the term wisdom is here meant what pertains to the understanding.

242. Spiritual Light flows into man by Three degrees, but not Spiritual Heat, except so far as he shuns Evils as Sins, and looks to the Lord. From previous demonstrations it is manifest, that from the Sun of heaven, which is the first emanation of the divine love and wisdom (of which in Part II.), proceed light and heat,—light from its wisdom, and heat from its love; also

that the light is a receptacle of wisdom, and the heat a receptacle of love; furthermore, that so far as man attains to wisdom, he enters that divine light, and so far as he attains to love, he enters that divine heat. It is also evident from preceding demonstrations, that there are three degrees of light and three of heat, or three degrees of wisdom and of love; and that those degrees are formed in man, that he may be a receptacle of the divine love and wisdom, that is, of the Lord. It is now to be demonstrated that spiritual light flows into man by three degrees, but not spiritual heat, except so far as man shuns evils as sins, and looks to the Lord; or what is the same thing, a man can receive wisdom even to the third degree, but not love, unless he shuns evils as sins and looks to the Lord; or in other words yet, man's understanding may be elevated to wisdom, but not his will, unless he shuns evils as sins.

243. That the understanding may be elevated into the light of heaven, or into angelic wisdom, while the will cannot be elevated into the heat of heaven or into angelic love, unless man shuns evils as sins and looks to the Lord, has been made very evident to me by experience in the spiritual world. I have frequently seen and perceived that simple-minded spirits, who hardly knew anything beyond the mere existence of God, and the Lord's birth as a man, fully understood the arcana of angelic wisdom almost as the angels: and not these only, but also many of the devils. But they understood them only when they heard of them, not from their own thought. For when they heard truth from others, a higher light entered their minds; but when their own thought was active, then no other light could enter than what corresponded to their own heat or love. Therefore even after they had heard those arcana with a true perception of their meaning, when they ceased to listen, they retained none of them; while the devils rejected and wholly denied them: this was because the fire

of their love and its light, being delusive, induced a darkness which extinguished the heavenly light entering from above.

244. The same takes place in the world. Any man not altogether stupid, nor confirmed in the false by pride in his own intelligence, when he hears conversation on profound subjects, or reads of them, if he has any love of knowledge, understands them, also retains them, and may afterwards confirm them. Either a bad or a good man can do this. A bad man, although in heart he denies the Divine things belonging to the church, can still understand them, also speak of them and preach them, or even prove them learnedly by writing; but when left to his own reflections, he thinks against these truths from his infernal love, and denies them. From which it is obvious, that the understanding may be in spiritual light, even if the will is not in spiritual heat. It therefore follows that the understanding does not lead the will, nor does wisdom produce love, but merely teaches, and shows the way—teaches how man is to live, and shows him what way to go. It moreover follows, that the will leads the understanding, and causes it to act in unison with itself; and love, which belongs to the will, calls that which agrees with itself in the understanding, wisdom. Yet the will by itself, as will appear hereafter, without the understanding, does nothing, but in all it does, acts in union with the understanding; and the will draws the understanding into fellowship by influx, but not the reverse.

245. We shall now explain the nature of the influx of light into the three degrees of life in man's mind. The forms within man which are receptacles of heat and light or of love and wisdom, and which, as we have said, are in threefold order or of three degrees, are from his birth transparent, transmitting spiritual light as crystalline glass transmits natural light; therefore man may be elevated

in wisdom to the third degree. Yet these forms are not opened until spiritual heat unites itself to spiritual light, or love to wisdom. By this union the transparent forms are opened according to degrees. The order is the same as that of light and heat from the sun of the world in their action upon the vegetable kingdom. The winter's light, which is equally bright with that of summer, opens nothing in seed or tree; but when the vernal heat is united to it, the light is effective. This similarity exists, because spiritual light and heat correspond to natural light and heat.

246. This spiritual heat is obtained only by shunning evils as sins, and by looking to the Lord; for so long as man is in evils, he is in the love of them, and lusts after them; and the love of evil and its lust, are in a love opposed to spiritual love and affection, and cannot be removed except by shunning evils as sins: and as man cannot shun evil of himself, but only from the Lord, he must look to Him. When he thus shuns evils from the Lord, the love of evil and its heat are removed, and in their place are introduced the love of the good and its heat, by which a higher degree is opened; for the Lord flows in from above and opens it, and unites love or spiritual heat, to wisdom or spiritual light, from which union man begins spiritually to flourish, as a tree in spring.

247. By the influx of spiritual light into all three degrees of the mind man is distinguished from animals, and so far excels them that he can think analytically, can see not only natural but also spiritual truths, and when he sees can acknowledge them, and so may be reformed and regenerated. The faculty of receiving spiritual light is meant by rationality (of which above), which every man possesses from the Lord, and which is not taken from him, for if it were, he could not be reformed. It is from the faculty of rationality that man derives not only the power of thought,

but also the power of speech from thought, in this respect differing from animals. Finally, from the other faculty called liberty (of which also above), man can do what his understanding contemplates. As these two faculties, rationality and liberty, which are proper to man, have been treated of above, n. 240, we shall not speak of them further at present.

248. If the Higher Degree, which is Spiritual, is not opened within Man, He becomes Natural and Sensual. It was shown above that the human mind is of three degrees, called natural, spiritual, and celestial, which degrees in man may be successively opened. We have also shown that the natural degree is first opened; next in order, if man shuns evils as sins and looks to the Lord, the spiritual degree; and last of all the celestial. As the degrees are successively opened according to the man's life, it follows that the two higher degrees may remain unopened, and that he then continues in the natural or ultimate degree. That there is a natural man and a spiritual man, or an external man and an internal, is known in the world; but it is not known that the natural man becomes spiritual by the opening of a higher degree within him, and that this opening is effected by a spiritual life, that is by a life according to the Divine precepts, while without such a life man remains natural.

249. There are three classes of natural men: the first consists of those who are ignorant of the Divine precepts; the second of those who know them, but take no thought to live according to them; and the third of those who despise and deny them. As to the first class, which consists of those who are ignorant of the Divine precepts, they must necessarily remain natural, because they cannot instruct themselves; for every man is taught the Divine precepts by those who from religion know them, and not by

immediate revelation; of which more may be seen in the "New Church Doctrine of the Sacred Scripture," n. 114–118. The second class, who know the Divine precepts, but care nothing for a life according to them, also remain natural, and are regardless of everything except worldly and corporeal affairs. After death they become subject and servile, according to their usefulness to those who are spiritual. For the natural man is a servant and slave, while the spiritual is a lord and master. They of the third class, who despise and deny the Divine precepts, not only remain natural, but become sensual according to the character of their contempt and denial. The sensual are the lowest natural, who are unable to think above the appearances and illusions of the bodily senses. After death they are in hell.

250. As it is unknown in the world what the spiritual man is and what the natural, and as by many the merely natural is called spiritual and the spiritual natural, their distinction shall be explained in the following order:— I. What the natural man is, and what the spiritual man is. II. The character of the natural man in whom the spiritual degree has been opened. III. The character of the natural man in whom the spiritual degree has not been opened, and yet is not wholly closed. IV. The character of the natural man in whom the spiritual degree is wholly closed. V. The distinction between the life of a merely natural man and that of an animal.

251. I.—*What the natural man is, and what the spiritual man is.* Man is not man from his form and features, but from his understanding and will; therefore by the terms "natural man" and "spiritual man," we mean a natural and spiritual understanding and will. The natural man in his understanding and will is like the natural world, and may be called a world or microcosm; while the spiritual man in his understanding and will is like the spiritual

world, and may be called a spiritual world or heaven. Evidently, therefore, the natural man being an image of the natural world, loves what belongs to that world; while the spiritual man, being an image of the spiritual world, loves what belongs to that, or to heaven. The spiritual man also loves the natural world, but only as a master loves his servant, on account of his usefulness. Furthermore, by usefulness the natural man becomes like the spiritual, that is, when he feels in use a delight from spiritual sources. A natural man in this state may be called spiritual-natural. The spiritual man loves spiritual truths; not only does he love the knowledge and comprehension of them, but his will harmonizes with them. The natural man loves to speak of those truths, and to practice them: to put truths in practice is to be useful. This subordination arises from the union of the spiritual and natural worlds; for everything done and apparent in the natural world derives its cause from the spiritual. From this it is obvious that the spiritual man is quite distinct from the natural, with no communication between them except that which prevails between cause and effect.

252. II.—*The character of the natural man in whom the spiritual degree has been opened.* This is explained in the foregoing; to which we may add that the natural man is the complete man, when the spiritual degree within him has been opened; because he is then associated both with angels in heaven and with men in the world, and lives in both worlds under the guidance of the Lord; for the spiritual man receives his commands from the Lord through the Word, and executes them through the natural man. The natural man, in whom the spiritual degree has been opened, does not know that he thinks and acts from his spiritual man, for he seems to act from himself; yet his actions are not from himself, but from the Lord. Neither does he know that in his spiritual man he is in heaven; yet his

spiritual man is in the midst of the angels of heaven, and is sometimes visible to them; but as he constantly withdraws to the natural man, after a brief stay he disappears. Nor does the natural man in whom the spiritual degree is opened know that his spiritual mind is filled with countless arcana of wisdom, and countless joys from the Lord, into the possession of which he comes after death, when he becomes an angel. Of all this the natural man is ignorant, because his communication with the spiritual man is by correspondences; and this kind of communication is perceived in the understanding only as the power to see truths clearly, and in the will only as a love of being useful.

253. III.—*The character of the natural man in whom the spiritual degree has not been opened, and yet is not wholly closed.* The spiritual degree has not been opened, but still is not wholly closed, in those who have lived in some measure a life of charity, and yet have known but little of genuine truth. This is because that degree is opened by the union of love and wisdom, or of heat and light: love alone, or spiritual heat alone, does not open it, nor does wisdom or spiritual light alone, but both united. Wherefore if genuine truths, in which wisdom or light originates, are unknown, love alone does not prevail to open that degree, but merely preserves it in the possibility of being opened: this is what is meant by that degree not being wholly closed. This is similar to what takes place in the vegetable kingdom, where heat alone does not cause growth in seeds and trees, but heat operating in union with light. It is to be known that the true is all from spiritual light, and the good all from spiritual heat, and that the good by means of the true opens the spiritual degree; for the good by means of the true accomplishes use, and use is the good that is in love, and that derives its essence from the union of the good and true. After death, the lot of those in whom the spiritual degree is not opened and yet

not closed, is this: because they are still natural and not spiritual, they are located in the lowest parts of heaven, where they sometimes suffer much; or they are located on the boundaries of some higher heaven, in a light like that of evening; for as before stated, the light of every society in heaven decreases from the centre to the circumference, those who excel the others in divine truths being in the centre, and those who possess but little truth, on the boundaries. They possess but little truth, who from religion know only that God is, that the Lord suffered for them, and that charity and faith are the essentials of the church, yet do not study much to know what charity and faith are; although faith in its essence is truth, and truth is manifold; and charity is every work of his employment which a man performs from the Lord. Whatever a man does is from the Lord, when he shuns evils as sins. This agrees fully with the previous statement, that the end is everything in the cause, and the effect is the whole end evolved through the cause; the end is charity, or the good; the cause is faith, or the true; and the effect is good works, or use. From all of which it is evident, that charity cannot enter into works, except so far as it is united to the truths belonging to faith; for through these truths charity enters into works and qualifies them.

254. IV.—*The character of the natural man in whom the spiritual degree is wholly closed.* The spiritual degree is closed in those whose life is in evils, and still more in those who from evils are in the false. For as the fibrilla of a nerve contracts at the least touch of anything heterogeneous, or as every motive fibre of muscle, a whole muscle, or even the whole body, shrinks at the touch of anything hard or cold, so do the substances and forms of the spiritual degree in man shrink from the evil and false, because they are heterogeneous. For the spiritual degree being a form of heaven admits nothing but the good, and

truths from the good, for they are homogeneous to it; while evil and the false from evil, are heterogeneous. This degree is contracted, and by contraction closed, especially with those in the world who are in the love of rule from self-love, this love being the opposite of love to the Lord. It is closed also, but not so entirely, with those who from the love of the world have a mania for possessing the property of others. These loves close the spiritual degree, because they are the origin of all evils. The contraction or closing of this degree is like the backward return of a spire: for which reason that degree, after it is closed, reflects the light of heaven, and darkness prevails there instead of that light; and therefore truth, which is in heavenly light, becomes nauseous. With these, not only is the spiritual degree closed, but also the higher region, which is called the rational, of the natural degree. This closing continues even until the lowest region of the natural degree, or the sensual, alone stands open; for this is nearest the world and the external bodily senses, from which the man afterwards thinks, speaks, and reasons. The natural man, who has become sensual through evil and its falsehood, in the spiritual world and in the light of heaven does not appear as a man, but as a monster with retracted nose: the nose seems indrawn, because it corresponds to the perception of truth. He cannot endure a ray of heavenly light. In the caverns of such there is only a light like that of burning coal or charcoal. It is now manifest who they are, and what is their character, in whom the spiritual degree has been closed.

255. V.—*The distinction between the life of a merely natural man and that of an animal.* We shall speak particularly of this distinction hereafter, where we treat of Life; at present we shall only say that the distinction is this: Man possesses three degrees of mind, or three degrees of understanding and will, which may be success-

ively opened; and because they are transparent, his understanding may be elevated into the light of heaven, and see truths, not only civil and moral, but also spiritual truths, and from many truths seen may infer general principles, and thus perfect his understanding eternally. But in animals the two higher degrees are wanting; they possess the natural degree only, which apart from the higher degrees has not the capacity for thinking upon any civil, moral, or spiritual subjects. And as the natural degree in animals cannot be opened, and so elevated into higher light, they cannot think in successive, but only in simultaneous order, which is not thinking, but acting from a knowledge corresponding to their love; and because they cannot think analytically, and see lower thoughts from higher, they have not the faculty of speech, but utter sounds accordant with the knowledge belonging to their love. Yet the sensual man, who is the lowest natural, differs from an animal only in the ability to store his memory with facts, and to think and speak of them. This ability he derives from the faculty proper to every man,—the ability to understand truth if he will. This faculty distinguishes man from animals, yet many by its abuse have made themselves lower than animals.

256. THE NATURAL DEGREE OF THE HUMAN MIND VIEWED IN ITSELF IS CONTINUOUS; BUT BY ITS CORRESPONDENCE WITH THE TWO HIGHER DEGREES, WHEN IT IS ELEVATED, SEEMS TO BE DISCRETE. Although this is hardly comprehensible to those who have no knowledge of degrees of altitude, yet it ought to be revealed, because it is of angelic wisdom; and this wisdom, although the natural man's thought cannot receive it as the angels do, is nevertheless within the grasp of the understanding, when this is elevated to the degree of light in which angels are: for the understanding can be so far elevated,

and enlightened according to its elevation. The enlightenment of the natural mind does not ascend by discrete degrees, but increases by continuous degrees; and as it increases, is enlightened from within by the light of the two higher degrees. How this takes place may be understood from a proper conception of degrees of altitude, as being one above the other, while the natural degree, which is the ultimate, is like a common covering for the two superior degrees. Then, as the natural degree is elevated towards the higher degree, this acts upon the exterior natural degree from within, and illuminates it. This illumination comes indeed from within, from the light of the higher degrees; but it is received continuously by the natural degree which encompasses and clothes it, and is thus clearer and purer according to its ascent: that is, the natural degree is enlightened from within by the light of the higher degrees, discretely; but in itself, continuously. From which it is evident that man, while he lives in the world and is therefore in the natural degree, cannot be elevated into the same wisdom in which angels are, but only into higher light, even up to the angels; and he may receive enlightenment from their light, which flows into and illuminates him from within. But this cannot as yet be clearly explained; it may be better understoood from effects; for effects bring the causes that are within them to light, and illustrate them, when causes are in some measure previously understood.

257. The effects which illustrate are these:—1. The natural mind may be elevated even to the light of heaven in which angels are, and may perceive naturally what angels perceive spiritually, thus not so perfectly as angels; but yet man's natural mind cannot be elevated into angelic light itself. 2. Man, by the elevation of his natural mind towards the light of heaven, can think and even speak with angels; but in that case angelic thought and language

flow into man's natural thought and language, and not the reverse: wherefore angels speak with a man in his own natural language. 3. This takes place by a spiritual influx into the natural, and not by any natural influx into the spiritual. 4. Human wisdom, which is natural so long as man lives in the world, can by no means be elevated into angelic wisdom, but only into an image of it; this is because the natural mind is elevated continuously, as from shade to light, or from grosser to purer. But the man in whom the spiritual degree has been opened, enters into that wisdom when he dies; and may also enter into it by the suspension of bodily sensation, and then by an influx from above into the spiritual region of his mind. 5. The natural mind of man consists of both spiritual and natural substances; thought originates in the spiritual substances, not in the natural, which recede when man dies, while the spiritual substances remain. Therefore the spiritual mind retains after death, when man becomes a spirit or angel, the same form which it had in the world. 6. The natural substances of that mind, which, as before stated, recede at death, constitute the cutaneous covering of the spiritual body belonging to spirits and angels. By means of this covering taken from the natural world, their spiritual bodies are sustained; for the natural is the ultimate which contains them: therefore it is that no spirit or angel exists who was not born a man. These arcana of angelic wisdom are adduced to show the character of man's natural mind, of which we shall further treat in subsequent pages.

258. Every man is born into the capacity of understanding truth even to the inmost degree, in which are the angels of the third heaven: for the human understanding, rising up by continuous degrees around the two higher degrees, receives the light of their wisdom in the manner above explained, n. 256. Therefore man may become rational according to his elevation: if he is elevated to the

third degree, from that degree he becomes rational; if to the second degree, he becomes rational from that; and if not elevated, he is rational in the first degree. He is said to become rational from those degrees, because the natural degree is the common receptacle of their light. That man does not become perfectly rational as he might, is because love which belongs to the will, cannot be elevated like wisdom which belongs to the understanding. The will's love is elevated only by shunning evils as sins, and then by the good in charity, which is use, that a man finally performs from the Lord. Therefore if the will's love is not elevated, the wisdom of the understanding, however it ascends, again relapses to its love: and therefore man, unless his love also is elevated to the spiritual degree, is not rational except in the ultimate degree. From which it is evident that man's rationality has the appearance of containing three degrees, one from the celestial, one from spiritual, and one from the natural; moreover, that rationality itself, which renders him capable of elevation, remains with man, whether he is elevated or not.

259. Every man, we have said, is born into that faculty, or into rationality; but this means every man whose externals have not been injured by accident, either in the womb, or after birth by disease, or by wounds in the head, or by insane passion breaking out and throwing off all restraint. In such the rational cannot be elevated, because the life which belongs to their will and understanding has, to its activity, no fixed limits so disposed that it may achieve ultimate action according to order. For life acts according to ultimate limits, though not from them. Neither can rationality exist with infants and children, as may be seen below, n. 266, at the end.

260. The Natural Mind, being the Covering which contains the Higher Degrees of the Human Mind, is

THEREFORE A REAGENT, WHICH, IF THE HIGHER DEGREES ARE NOT OPENED, ACTS AGAINST THEM, AND IF THEY ARE OPENED, ACTS WITH THEM. In the preceding proposition it was shown that the natural mind, because it is in the ultimate degree, covers and incloses the spiritual and celestial minds, which are of the higher degrees. It is now to be demonstrated that the natural mind reacts against the higher or interior minds. It reacts, because it covers, includes, and contains them, which cannot be done without reaction. For unless the natural mind reacted, the inclosed interiors would become relaxed, escape, and be wasted: just as the viscera, which are the interiors of the human body, would break out and fall asunder, if their various tunics did not react against them; or as, if the membrane surrounding the motive fibres of muscle did not react against the force of those fibres in their action, not only would their action cease, but all their interior textures would be dissolved. In degrees of altitude this is true of every ultimate degree, consequently of the natural mind with respect to the higher degrees; for, as said above, the human mind is of three degrees, natural, spiritual, and celestial, and the natural mind is in the ultimate degree. Another cause for the reaction of the natural mind against the spiritual is, that the natural mind consists not only of substances from the spiritual, but also of substances from the natural world, as stated above, n. 257; and the substances of the natural world from their own nature react against those of the spiritual, for they are in themselves dead, and are outwardly acted upon by the substances of the spiritual world. Everything dead, and acted upon from without, from its very nature resists, and therefore naturally reacts. From which it will appear that the natural man reacts against the spiritual, and there is conflict between them. Whether we say the natural and the

spiritual man, or the natural and the spiritual mind, it is the same.

261. It is now evident that if the spiritual mind is closed, the natural mind continually acts against its influence, being fearful of any disturbance from this source to its own states. All that flows in through the spiritual mind is from heaven, for that mind in its form is a heaven: and everything which flows into the natural mind is from the world, for in its form this mind is a world. It follows, therefore, that the natural mind, when the spiritual is closed, reacts against everything heavenly, giving it no admission except so far as serviceable in acquiring the possession of worldly things. And when heavenly things subserve as means the purposes of the natural mind, the means although in appearance heavenly, also become natural; for the end qualifies them, and they become as mere facts of the natural man's knowledge, which are interiorly devoid of life. And as things heavenly and natural cannot be united so as to act in unison, they separate, and the heavenly with merely natural men rearranges itself on the surface, encircling the natural which is within; so that a merely natural man can talk of heavenly things, and preach them, and even imitate them in his conduct, although internally opposed to them: this when he is alone, but that in public. But of this more hereafter.

262. The natural mind or the natural man, from this innate reaction, acts against the influences of the spiritual man, when he loves above all things himself and the world. He then takes delight in all kinds of wickedness, as in adultery, fraud, revenge, blasphemy, and so on; he then regards nature as the creatress of the universe; confirms everything by his own reason; and afterwards perverts the goodness and truth of heaven and the church, or suffocates them, or throws them back; finally he shuns them with aversion, and even with hatred. All this he does in spirit,

and openly so far as he can speak from his heart to others, without fearing the loss of reputation, wealth, or honor. In such a man the spiritual mind is more and more firmly closed: the confirmation of evil by the false especially closes it. Therefore evil and the false once confirmed, cannot be extirpated after death; this can only be done in the world, by repentance.

263. But the state of the natural mind when the spiritual is opened is altogether different; it is then rendered subordinate and obedient to the spiritual; for the latter acts upon the natural mind from above or from within, and removes what there reacts, adapting to itself whatever is harmonious, and so gradually removing excessive reaction. It is to be known that throughout the universe, in everything great and small, living or dead, there is action and reaction, which maintain universal equilibrium. This equilibrium is destroyed when either action or reaction is in excess. So likewise in the spiritual and natural minds: when the natural mind acts from the joy of its own love, and the pleasantness of its thought, which are in themselves evil and false, then its reaction removes the influences of the spiritual mind, and closes the doors lest they enter, thus causing action to take place only from what accords with its own reaction. From this arises an action and reaction of the natural mind opposed to the action and reaction of the spiritual; and then the spiritual mind is closed like the backward turning of a spire. But when the spiritual mind is opened, the action and reaction of the natural mind are reversed: for the spiritual acts from above or within, and moreover, through what has been rendered obedient in the natural mind either from within or from without; and by this means the spiral motion resulting from the action and reaction of the natural mind, is reversed. This mind is from birth directly opposed to the spiritual mind, which tendency is known to be its parental

inheritance; and the change of its state, as above described, is what is called reformation and regeneration. The state of the natural mind before reformation may be compared to a spire revolving with a downward motion; and after reformation to a spire revolving with an upward motion. Therefore man before reformation, looks downward to hell; but after reformation, upward to heaven.

264. The Origin of Evil is the Abuse of those Faculties proper to Man, Rationality and Liberty. Rationality means the capacity for understanding the true, and therefore the false, the good also, and therefore the evil; and liberty means freedom of thought, will, and action. From previous treatment it is obvious, and will be made more so in what follows, that these two faculties are inherent in every man by creation, and therefore from birth; that they are from the Lord, and are never taken away; that from them arises the appearance that man thinks, speaks, wills, and acts from himself; that the Lord dwells with every man in these faculties, and from this union man lives forever; that by them he may be reformed and regenerated, but not without them; and finally, that they distinguish man from the animals.

265. That the abuse of these faculties is the origin of evil, shall be explained in the following order:—I. A bad man enjoys those two faculties equally with a good one. II. A bad man abuses them to confirm the evil and the false; but a good man uses them to confirm the good and the true. III. The evil and false confirmed in man become permanent, inherent in his love, and therefore in his life. IV. Whatever has become inherent in the love and life, is hereditary in offspring. V. All evil, both hereditary and acquired, resides in the natural mind.

266. I.—*A bad man enjoys these two faculties equally with a good one.* The natural mind may be elevated in

understanding to the light enjoyed by angels of the third heaven, can see truths, acknowledge them, and utter them, as shown in the preceding proposition. And because the natural mind is capable of such elevation, it is evident that a bad man equally with a good one enjoys the faculty of rationality; and for the same reason he can think and speak truths; that he may also conform to them in will and conduct, although he does not, reason and experience both affirm. Reason affirms it; for who cannot shape his will and action to his thought? and if he does not, it is because he does not love to do so. The power of volition and action is liberty, which every man possesses from the Lord; and if his will does not favor the good, and he does it not, when he can, it is from the love of evil which opposes, but which nevertheless he may resist, as many do. Experience in the spiritual world has often affirmed it; I have listened to wicked spirits, who were internally devils, and had in the world rejected the truths of heaven and the church; and when the love of knowing, which is common to all men from childhood, was excited in them by the glory which encompasses every love as a fiery radiance, they perceived arcana of angelic wisdom as clearly as good spirits who were internally angels. Even the diabolical spirits declared that they could conform to those arcana in will and conduct, but they were not willing. When told that they would be willing if they would only shun evils as sins, they replied that they could do that also, but were not willing. From which it was evident that the faculty called liberty is enjoyed equally by the wicked and the good. Let any one consult himself, and he will see that it is so. Man has this power of volition, because the Lord, from whom the faculty of liberty is derived, continually gives it to him; for, as stated above, the Lord dwells with every man in those two faculties, thus in the faculty or power of volition. As to the faculty of

understanding, or rationality, man does not attain to it until his natural mind has matured; meanwhile that faculty is like the seed in unripe fruit, which cannot vegetate in the soil, and grow: nor does it exist with those mentioned in n. 259.

267. II.—*A bad man abuses those faculties to confirm the evil and false; but a good man uses them to confirm the good and true.* The intellectual faculty called rationality, and the voluntary faculty called liberty, give man the power to confirm whatever he will. For the natural man may elevate his understanding to higher light as far as he desires; but he who is in evil and its falsehood, does not elevate it above the higher region of his natural mind, or rarely to the region of his spiritual mind. This is because he is in the delight of his natural mind's love, and if he rises above it, that delight perishes. If he rises still higher, and sees truths opposed to the delights of his life, or to the principles of his own intelligence, he falsifies them, or passes on, leaving them with contempt; or he retains them in memory as means to subserve his life's love, or the pride of his own intelligence. That the natural man may confirm whatever he will, is very evident from the numerous heresies in the Christian world, every one of which is confirmed by its own adherents. Who does not know that all kinds of wickedness and falsehood may be confirmed? It may be confirmed, and by the wicked is confirmed in their own minds, that there is no God; that nature is the only existence, and self-created; that religion is only a means for keeping weak minds in bondage; that human prudence controls everything, and the Divine providence does nothing, except to preserve the universe in the order in which it was created; that murder, adultery, theft, fraud, and revenge are right, according to Machiavelli and his admirers. All this and more the natural man may confirm, and even fill books with the

arguments; and when he has done so, those falsehoods seem bright with their delusive light, and truths so shadowy as to be invisible, except as spectres in the night. In a word, assume the falsest statement, present it in the form of a proposition, and ask an ingenious person to prove it; he will do so to the total extinction of the light of truth. But set aside his proofs, return and examine the proposition from your own rationality, and you will see its falsehood in all its deformity. Evidently, therefore, man may abuse those two faculties implanted in him by the Lord, to confirm evil and falsehood of every kind. This no animal can do, because it does not enjoy those faculties: and therefore an animal is born into the perfect order of its life, and into all the knowledge of its natural love, as man is not.

268. III.—*The evil and false confirmed in man become permanent, inherent in his love and in his life.* The confirmation of the evil and false is simply the removal of the good and true, which if continued amounts to their rejection; for evil removes and rejects the good, as the false does the true. Therefore a confirmation of the evil and false is the exclusion of heaven, for everything good and true flows into man from the Lord through heaven: and when heaven is closed man is in hell, in a society where evil and falsehood like his own are dominant, and from which finally he cannot be delivered. I have been permitted to converse with some who ages since had confirmed in themselves the false doctrines of their religion, and I saw that they still adhered to them just as in the world. This is because everything which a man confirms in himself becomes inherent in his love and life. It is inherent in his love, because inherent in his will and understanding, and these constitute a man's life. And everything inherent in a man's life, is inherent not only in his whole mind, but also in his whole body. Evidently, therefore,

a man who has confirmed himself in evil and falsehood, becomes false and evil from head to foot; and being such throughout, his state cannot by any process be reversed or changed to an opposite state, so as to release him from hell. From these and preceding statements in this proposition, may be seen the origin of evil.

269. IV.— *Whatever has become inherent in the love and life, is hereditary in offspring.* It is known that man is born in evil, which he inherits from his parents; some believe it is from Adam through parents; but this is an error: man derives his evils from his father, who gives him soul, which the mother clothes with a body. For the semen, which is from the father, is the first receptacle of life, but a receptacle of the same nature with the father; for it is in the form of his love; and the love of every one is in all things great and small like itself, and there is within it an effort to the human form, which it gradually assumes. It follows, that those evils which are called hereditary, are transmitted from fathers to children through successive generations. Observation teaches the same thing; for whole races resemble their first progenitors in affections; the resemblance in families is closer; and in particular households closer still. So manifest is this resemblance, that different races may be recognized by their dispositions, and even by their features. But of the transmission of the love of evil from parents to offspring, we shall speak further when we come to treat of the correspondence of the mind, or will and understanding, with the body and its members and organs. These brief statements are here introduced merely to show that evil is hereditary, and increases by additions from one generation to another, until man from his very birth is nothing but evil. Moreover, the malignity of evil increases as the spiritual mind is closed, for by this means the natural mind also is closed above; and for this there is no remedy except to shun evils as sins, from the Lord: by

these means only can the spiritual mind be opened, and by this again the natural mind reduced to a corresponding form.

270. V.—*All evil and all its falsehood, both hereditary and acquired, reside in the natural mind.* Evil and its falsehood reside in the natural mind, because that mind is in form or image a world; but the spiritual mind is in form or image a heaven; and evil cannot be entertained in heaven. Therefore this mind is not opened at birth, but only capable of being opened. Furthermore, the natural mind takes its form in part from the substances of the natural world, but the spiritual mind consists wholly of the substances of the spiritual world, which are preserved in their integrity by the Lord, in order that man may become man; for he is born an animal, but becomes a man. All the parts of the natural mind have a spiral formation from right to left, but those of the spiritual mind from left to right: the two minds are therefore contrary to each other in their movements; a proof that evil resides in the natural mind, and that this in itself acts against the spiritual. Again, rotation from right to left is a downward movement, which is towards hell; but rotation from left to right is an upward movement, which is towards heaven. This I have seen proved by the fact that an evil spirit cannot rotate from left to right, but only from right to left; while a good spirit can with difficulty rotate from right to left, but easily in the opposite direction; for rotation obeys the currents of the mind's interiors.

271. The Evil and False are totally opposed to the Good and True; because the Evil and False are Diabolical and Infernal, while the Good and True are Divine and Heavenly. Every one at the first hearing of it, acknowledges that evil and good are opposites, also the false in evil and the true in the good.

But those who are in evil have no sense or perception but that evil is good; for evil pleases their senses, especially their sight and hearing, and so pleases their thoughts and perception: therefore, although they acknowledge that evil and good are opposites, yet when in evil, from their delight in it, they call evil good and good evil. For example: the man who abuses his liberty in evil thoughts and actions, calls that freedom; and the opposite, good thoughts which are good in themselves, he calls slavery; whereas the latter is true freedom, and the former slavery. He who loves adultery, calls its commission freedom; and not to be allowed to commit adultery, he calls slavery; because he feels delight in lust, but none in chastity. They who are in the love of rule from self-love feel a delight in that love surpassing every other kind of delight, and so call everything pertaining to that love good, and everything which opposes it evil; while the reverse is the truth. It is the same with every other evil. Wherefore, although every one acknowledges that good and evil are opposed, yet those who are in evil cherish a contrary conception of that opposition, and only those who are in good have the correct conception of it. No one who is in evil can see the good; but he who is in the good can see evil; evil is below as in a cave, and the good above as on a mountain.

272. But as few know the nature of evil and its entire opposition to the good, and as this knowledge is important, the subject shall be illustrated in the following order:—I. The natural mind, which is in evil and therefore in falsehood, is a form and image of hell. II. The natural mind, which is a form and image of hell, descends by three degrees. III. The three degrees of the natural mind, which is a form and image of hell, are opposed to the three degrees of the spiritual mind, which is a form and image of heaven. IV. The natural mind, which is a hell, is totally opposed to the spiritual mind, which is a heaven.

273. I.—*The natural mind which is in evil and therefore in the false, is a form and image of hell.* The character of man's natural mind in its substantial form, or in its form as constructed from substances of both worlds in the brain, where it resides in its primary elements, cannot be here described: its general outlines will be given hereafter, when we treat of the correspondence of the mind and body. Here we shall speak briefly of the states of that form and their changes, from which arise perceptions, thoughts, intentions, volitions, and all their results; for with reference to these the natural mind, which is in the evil and therefore in the false, is a form and image of hell. This form demands a substantial form as its subject; for changes of state without a substantial form as their subject cannot take place, no more than sight without an eye, or hearing without an ear. As to the form and image by which the natural mind resembles hell, they are such, that the dominant love with its lusts, which constitutes the general state of that mind, are like a devil in hell; and the false thoughts originating in that dominant love are like the devil's subjects. This is what is meant in the Word by the devil and his angels. The similarity does exist; for the dominant love of hell is the love of rule from self-love; it is there called the devil, and the false affections together with the thoughts springing from that love, are called his angels. It is the same with every infernal society, with a difference in each like the specific differences in genera. The natural mind, which is in evil and therefore in the false, is in the same form; therefore the natural man, being of this character, after death enters a hell similar to himself, and acts as one with it in all things general and particular; for he simply enters his own form, that is, his own state of mind. There is also another love called satan, subordinate to that called the devil: it is the love of possessing the property of others by all possible devices;

crafty wickedness and subtleties are its angels. They who are in this hell are in general called satans; those who are in the other, devils; and those who act openly do not refuse their name. For this reason all hell is called the devil, and satan. There are two hells distinct according to those two loves in general, because all heaven is divided into two kingdoms, the celestial and the spiritual, according to two loves. The diabolical hell corresponds, by opposition, to the celestial kingdom; and the satanic hell, by opposition, corresponds to the spiritual kingdom. That heaven is divided into two kingdoms, a celestial and spiritual, may be seen in the work on HEAVEN AND HELL, n. 20–28. The natural mind being of this character, is in form a hell, because every spiritual form is in things greatest and least like itself. Therefore every angel is a heaven in miniature, as was also shown in the work on Heaven and Hell, n. 51–58; from which it follows that every man or spirit, who is a devil or satan, is a hell in miniature.

274. II.—*The natural mind, which is a form or image of hell, descends by three degrees.* That in all things great and small there are degrees of two kinds, of altitude and of latitude, may be seen above, n. 222–229; they also exist therefore in the natural mind, in the greatest and least of its forms. We now speak of degrees of altitude. From the two faculties, rationality and liberty, the natural mind is capacitated to ascend by three degrees, or to descend by three degrees. It ascends by the good and true, and descends by the evil and false; as it ascends, the lower degrees which lead towards hell, are closed; and as it descends, the higher degrees which lead towards heaven, are closed. This is because the higher and lower order of degrees act against each other. These three higher and lower degrees are neither opened nor closed in man soon after birth; for he is then ignorant both of the good

and true, and of the evil and false; but as he enters into these, the degrees are opened and closed, either in one direction or the other. When opened towards hell, the highest or inmost place is occupied by the will's ruling love; the second or intermediate place by false thought, which exists in the understanding from that love; and the lowest place by the love's decisions through thought, or the will's through the understanding. For the order here is the same as in degrees of altitude, before explained as existing in the order of end, cause, and effect; or as the primary, the intermediate, and the ultimate end. The descent of these degrees is towards the body; therefore they are grosser as they descend, and become material and corporeal. If truths from the Word are received in the second degree for its formation, they are falsified by the first degree, which is the love of evil, and become slaves and servants. From which may be seen what the truths of the church from the Word become with those who are in the love of evil, or whose natural mind is in form a hell; they are profaned, because they serve the devil as means: for the love of evil dominant in the natural mind, which is a hell, is the devil, as stated above.

275. III.—*The three degrees of the natural mind, which is a form and image of hell, are opposite to the three degrees of the spiritual mind, which is a form and image of heaven.* There are three degrees of mind, a natural, a spiritual, and a celestial; and the human mind as constituted of these three degrees looks to heaven, and inclines towards it, as shown above. And from this it may appear, that the natural mind, when it looks downwards and inclines towards hell, similarly consists of three degrees, each of which is opposed to a degree of that mind, which is heaven. That such is the case was made very evident to me from observation of the spiritual world, which showed that there were three heavens, distinct according to the

three degrees of altitude, and three hells, also distinct according to degrees of altitude or depth; and that the hells are wholly and in every particular opposite to the heavens. Furthermore, the lowest hell is opposite to the highest heaven, the intermediate hell to the intermediate heaven, and the uppermost hell to the ultimate heaven. It is the same with the natural mind, which is in the form of hell; for spiritual forms are like themselves from the least to the greatest. The hells and heavens are so opposed because their loves are. Love for the Lord and the consequent love of the neighbor constitute the inmost degree in the heavens: while the love of self and the world constitute the inmost degree of the hells. Wisdom and intelligence from their own loves constitute the intermediate degree of the heavens; while folly and senselessness, originating in their own loves and wearing the show of wisdom and intelligence, constitute the intermediate degree of the hells. And the decisions of the two higher degrees, which are either stored in the memory as knowledge, or terminated in bodily actions, constitute the ultimate degree of the heavens; while the decisions of the two lower degrees, which become either knowledge or action, constitute the outermost degree of the hells. How the goodness and truth of heaven are turned into evil and falsehood in the hells, that is, into their opposites, may appear from this experience: I heard that a certain divine truth descended from heaven to hell; and that on the way, in its descent through the different degrees, it was turned into falsehood, and in the lowest hell became the exact opposite; which showed that the hells were, according to degrees, opposed to the heavens in everything good and true, these becoming evil and false by influx into inverted forms; for everything influent, it is well known, is perceived and felt according to the state and nature of the recipient form. This opposition was made further evident to me from this experience:

it was granted me to see the hells in their situation relative to the heavens, and they seemed inverted, the head being downward and the feet upward. But I was told that they seemed to themselves erect upon their feet, and might be compared to the antipodes. From these, which are facts of experience, it may be seen that the three degrees of the natural mind, which in form and image is a hell, are opposite to the three degrees of the spiritual mind, which in form and image is a heaven.

276. IV.—*The natural mind, which is a hell, is totally opposed to the spiritual mind, which is a heaven.* When loves are opposite, all phases of perception are opposite; for from love, which constitutes man's essential life, flow all other faculties as rivers from their source. Whatsoever is not derived from love, separates itself in the natural mind from that which is; everything belonging to the dominant love is in the centre, and the rest at the circumference; if the latter should be the truths of the church from the Word, they are expelled further from the centre, and finally exterminated; then man, or the natural mind, perceives the evil as good and the false as true, and *vice versa:* therefore he thinks wickedness is wisdom, and foolishness intelligence; that cunning is prudence, and wicked arts ingenuity; and therefore he thinks nothing of the Divine and heavenly things of the church and worship, and much of things corporeal and worldly: he thus inverts the order of his life; makes the head the sole of the foot, and treads upon it; and makes the sole of the foot the head. And so from a living man he becomes a dead one. He is called a living man, whose mind is a heaven; and he is called dead, whose mind is a hell.

277. ALL THAT BELONGS TO THE THREE DEGREES OF THE NATURAL MIND IS INCLUDED IN THE WORKS PERFORMED BY BODILY ACTION. A knowledge of degrees, as

set forth in this division of our work, discloses this arcanum: that the whole of man's mind, or of his will and understanding, is included in his action or works, almost as the visible and the invisible in a seed, a fruit, or an egg. Actions themselves, or works, seem to be nothing more, viewed externally; but internally they involve things innumerable. For in them concur the powers of all the motive fibres in the body, and all the states of the mind which arouse and direct those powers; and all these are of three degrees, as shown above. And since the whole mind is there, so is the whole will, or all the affections in man's love, which constitute the first degree; and the whole understanding, or all thoughts within its perception, which constitute the second degree; so is the entire memory, or all the subordinate ideas evolved from it, which lie nearest to language and which constitute the third degree. From these directed to action exist works, in the external form of which their prior constituents are not visible; but nevertheless they are actually within. That the ultimate is the complex, body, and base of the prior degrees, may be seen above, n. 209–216; also that degrees of altitude are in fulness in their ultimate, n. 217–221.

278. Bodily actions are thus simple and uniform in their visible aspect, as a seed, an egg, fruits, or the kernel of a nut, in outward form, and yet include within them all their prior constituents, because every ultimate has a covering which distinguishes it from its prior forms; and each degree has also a surrounding envelope which distinguishes it from the others. Consequently the forms of the first degree are not recognized by the second, nor the forms of this again by the third: for example, the will's love, which is the first degree of the mind, is not recognized in the wisdom of the understanding, which is the second degree, except by a certain delight there is in thought: again, the first degree, or the will's love, is not recognized in the

knowledge that is in the memory, which is the third degree, except by the pleasure of knowing and speaking. It therefore follows that work, or bodily action, includes all these elements, although externally it appears only as one simple element.

279. This is corroborated by the fact, that the angels who are with man have a perception of every particular mental state involved in his actions; the spiritual angels know what they involve from his understanding, and the celestial angels what they involve from his will. This may seem extraordinary, but it is true. It is to be known, however, that everything in the mind relating to the immediate subject of thought is central, and other things round about these according to affinity. The angels say that a man's character may be inferred from a single action; that is, his character in that particular state of his love; but its states vary according to their direction in the affections and thoughts. In a word, every act or deed of the spiritual man is before the angels like a luscious, useful, and beautiful fruit, which when opened and eaten imparts its flavor, is serviceable and pleasing. That the angels have such a perception of man's actions and works may be seen above, n. 220.

280. It is the same with man's language: from a single tone of the voice the angels detect a man's love; from the articulation his wisdom; and from the meaning of the words his knowledge: they further declare that every word includes these three elements, because it is a kind of resultant, involving tone, articulation, and meaning. The angels of the third heaven told me, that in every word a man uttered in a continued discourse, they had a perception of the general state of his mind, and even of some particular states. That there is in every expression in the Word a spiritual meaning which is from the divine wisdom, and a celestial meaning from the divine love, both perceptible

to the angels while man devoutly reads the Word, has been abundantly shown in the New Church Doctrine of the Sacred Scripture.

281. The inference from this is, that the works of a man whose natural mind descends by three degrees to hell, include all his evils and all their falsehood; and the works of a man whose natural mind ascends to heaven, include all of his goodness and truth; these being, in both cases, perceptible to the angels merely from the man's language, or from his actions. Therefore it is declared in the Word, that man shall be judged by his works; and shall give account for his words.

PART IV.

282. THE LORD FROM ETERNITY, WHO IS JEHOVAH, CREATED THE UNIVERSE AND ALL ITS PARTICULARS FROM HIMSELF, AND NOT FROM NOTHING. It is known throughout the world, and acknowledged by every intelligent person from interior perception, that God, the Creator of the universe, is One. It is also known from the Word that God the Creator of the universe is called Jehovah from [the Hebrew verb] TO BE, because He alone IS. That the Lord from eternity is that Jehovah was fully demonstrated from the Word in the NEW CHURCH DOCTRINE OF THE LORD. Jehovah assumed Humanity in order to save man from hell: He also commanded His disciples to call Him Lord; wherefore Jehovah in the New Testament is called the Lord, as in the following and other examples quoted in the Evangelists from the Old Testament: "Thou shalt love *the Lord* [*Jehovah*] thy God with all thine heart, and with all thy soul, and with all thy might,"

Deut. vi. 5. "Thou shalt love *the Lord* thy God with all thy heart, and with all thy soul, and with all thy mind," Matt. xxii. 37.

283. Every man who thinks from clear reason sees that the universe was not created from nothing, because he sees that something cannot be made of nothing; for nothing is nothing, and to make something out of nothing is a contradiction, and a contradiction is contrary to the light of truth which is from the Divine Wisdom; and whatever is not from the Divine Wisdom, is not from the Divine Omnipotence either. Every man who thinks from clear reason may also see that all things are created from Substance which is Substance in itself, for this is Being itself, from which all that is can exist; and since God alone is Substance in itself, and therefore Being itself, it follows that there is no other source of existence. Many have seen this, because reason enables them to do so; but they did not dare to confirm it, for fear they might come to regard the created universe as God because from God; or to regard nature as self-originated, and the inmost of nature therefore as what is called God. For this reason, although many have seen that all existence is from God and out of His Being, yet they have not ventured further than this first idea, lest their understanding should become entangled in the so-called Gordian knot beyond the possibility of release. Release was impossible, because they thought of God and His creation of the universe from time and space, which are properties of nature; and no one can from nature have a perception of God and the creation of the universe; but any one whose understanding enjoys something of interior light, can have a perception of nature and its creation from God, because God is not in time and space. That the Divine is not in space may be seen above, n. 7–10: that the Divine fills universal space without space, n. 69–72; and that the Divine is in all time

without time, n. 73–76. It will appear in what follows that although God created the universe and all its particulars from Himself, yet there is not in it the least thing which is God; besides other things, which will place this subject in its proper light.

284. Part First of this work treated of God, as being Divine Love and Wisdom, as Life, and as that Substance and Form which is the absolute and only Being. Part Second treated of the spiritual Sun and its world, and of the natural sun and its world, and of God's creation of the entire universe by means of both suns. Part Third treated of the degrees which exist in all things created and in each. Part Fourth will now treat of the creation of the universe by God. These subjects are treated, because the angels lament before the Lord that when they look upon the world they see nothing but darkness, and among men no knowledge of God, of heaven, and of the creation of nature, upon which their wisdom might rest.

285. The Lord from Eternity, or Jehovah, could not have Created the Universe and all its Particulars from Himself, unless He were a Man. Those who entertain a natural and corporeal idea of God as a man, are utterly unable to comprehend how God as a man could create the whole universe and all its parts; for they think within themselves, How could God as a man traverse the universe from point to point and create? or how could He from His place speak the word, which being spoken, things were created? When God is said to be a man, such questions suggest themselves in the minds of those who think of the Divine Man as of a man in the world, and who think of God from nature and its two properties, time and space. But those who do not conceive of the Divine Man from man in the world, nor from nature and its space and time, perceive clearly that unless God

were a Man, the universe could not have been created. Assume the angelic conception of God as a man, removing the idea of space so far as possible, and you will approximate to the truth. Some of the learned know that angels and spirits are not in space, because they have a perception of the spiritual without space; for it is like thought, which is within man, and yet by means of it he may be, as it were, present in any place however remote. Such is the condition of angels and spirits, who are men even in body; they appear to be wherever their thought is; for space and distance are but appearances in the spiritual world, and act as one with angelic thought and affection. Evidently therefore, God, Who appears far above the spiritual world as a Sun, and to Whom there can be no appearance of space, must not be thought of from space: observing this, it may be understood that He created the universe not from nothing, but from Himself; also that His Human Body cannot be thought great or small or of any stature whatever, because this implies space; and again, that in things primary and ultimate, great and small, He is the same; and finally, that His Humanity is the inmost in everything created, but without space. That the Divine is the same in all things great and small, may be seen from n. 77–82; and fills all space without space, from n. 69–72; and because the Divine is not in space, neither is It continuous like the inmost of nature.

286. That God could not have created the universe and all its particulars unless he were a Man, an intelligent person may understand clearly from this: that he cannot in himself deny the existence of love and wisdom in God, nor that He is pity and mercy, also the absolutely good and true; because they are all from Him. And as he cannot deny this, neither can he deny that God is a Man: for none of those qualities are possible abstracted from man; because man is their subject, and to separate them

from their subject is to deny their existence. Think of wisdom existing outside of man, and what is it? Can you conceive of it as something ethereal or flaming? You cannot, except perhaps as contained in some such thing; and if in it, the wisdom must be in the human form; it must be in its complete form; there must be nothing wanting in order that wisdom may exist in the form. In a word, the form of wisdom is man; and as man is the form of wisdom, he is also the form of love, of pity, of mercy, and of the good and true, because these are one with wisdom. That love and wisdom cannot exist unless in a form, may be seen above, n. 40–43.

287. That love and wisdom are man is evident from the angels of heaven, who are men with a beauty proportionate to their love and its wisdom derived from the Lord; also from what is said of Adam in the Word, that he was created in the image and likeness of God, Gen. i. 26, because he was in the form of love and wisdom. Every man on earth is born with a body of human form, because his spirit, which is also called the soul, is a man; and it is man because it is receptible of love and wisdom from the Lord. So far as man's spirit or soul receives, he becomes man after the death of the material body which surrounds him; and so far as he does not receive, he becomes a monster, which yet has something human in it from the faculty of reception.

288. Because God is a Man, the universal angelic heaven in the complex resembles one man, and is divided into regions and provinces according to the members, organs, and viscera of a man: for there are heavenly societies which constitute the province of the brain in all its parts; some constitute the province of the various facial organs; and others that of all the bodily viscera; and these provinces are distinguished from each other precisely as the corresponding divisions in man. The angels even know to

what province of man they belong. The entire heaven is such an effigy because God is a Man: moreover God is heaven, because the angels who constitute heaven are recipients of love and wisdom from the Lord, and recipients are images. That heaven exists in the form of a man complete throughout, has been shown at the close of several chapters in the Arcana Cœlestia.

289. This serves to show how inane are the ideas of those who do not think of God as a Man, nor of the divine attributes as being in God as a Man; because separate from man, these attributes are mere figments of the reason. That God is the Absolute Man, from whom every man is a man according to his reception of love and wisdom, may be seen above, n. 11, 12, 13: it is here corroborated on account of what follows, that the creation of the universe by God, because He is a Man, may be understood.

290. THE LORD FROM ETERNITY, OR JEHOVAH, PRODUCED FROM HIMSELF THE SUN OF THE SPIRITUAL WORLD, AND FROM THIS CREATED THE UNIVERSE AND ALL ITS PARTICULARS. The Second Part of this work has treated of the Sun of the spiritual world, and has established the following propositions: The divine love and wisdom appear in the spiritual world as a Sun, n. 83–88. From that Sun proceed spiritual heat and light, n. 89–92. That Sun is not God, but an Emanation from the divine love and wisdom of the Divine Man; in like manner the heat and light from that Sun, n. 93–98. The Sun of the spiritual world is at a middle altitude, and seems distant from the angels as the sun of the natural world from men, n. 103–107. In the spiritual world the east is where the Lord appears as a Sun, and by that the other quarters are determined, n. 119–124; 125–128. The angels constantly turn their faces to the Lord as a Sun, n. 129–134; 135–139. The Lord created the entire uni-

verse by means of that Sun, which is the first Emanation of His divine love and wisdom, n. 151–156. The sun of the natural world is pure fire, and nature originating in that sun is therefore dead; and the natural sun was created that the work of creation might be complete and finished, n. 157–162. Without two suns, one living and the other dead, creation were impossible, n. 163–166.

291. One of the statements made in Part II. was, that that Sun was not the Lord, but an emanation from His divine love and wisdom. It is called an emanation, because it is evolved from the divine love and wisdom, which are in themselves a substance and form: this is the mode of the Divine emanation. But as human reason is of such a nature that it does not yield assent, unless it sees a subject from the very cause, that is, unless it has some perception of the mode,—in this case, of the mode in which the spiritual Sun, which is not the Lord but an Emanation from Him, is produced,—therefore the matter shall be briefly explained. Upon this subject I have conversed much with the angels, who said they understood it clearly in their spiritual light, but could not well present it to man in his natural light, owing to the difference between the two kinds of light, and the consequent difference of thought. They said, however, that the spiritual Sun was like the sphere of affections and their thoughts which encompassed every angel, and by which he was made present both to those near and to those remote. Yet that sphere, they said, was not the angel himself, but was from his whole body and every part of it, from which substances continually emanated like a stream, and the emanations continually surrounded him: and moreover the substances near to the angel's body, being continually actuated by the two fountains of his life's motion, the heart and lungs, by their activity operated upon the atmospheres, and so caused a perception as of his presence with others. They said

there was no other sphere of affections and thoughts than this, although that which issues continuously is called a sphere; because affections are pure states of the mind's forms within an angel. They said moreover that there was such a sphere about every angel, because there was about the Lord a similar sphere, which was in like manner from Him, and was their Sun, or the Sun of the spiritual world.

292. I have frequently been gifted with a perception of the existence of such a sphere about an angel or a spirit, and of a general sphere about many in a society. I have even been permitted to see it under various appearances, in heaven sometimes as a fine flame, and sometimes as a light and shining cloud; in hell sometimes as a dull fire, and sometimes as a heavy and black cloud. I have also had a perception given me of those spheres as various odors and smells. All of which proved to me that every one in heaven and in hell was encompassed by a sphere consisting of substances released and emitted from their bodies.

293. That sphere was also perceived by me as flowing forth not only from angels and spirits, but from the whole spiritual world and from everything in it, as from trees and their fruits, from shrubs and their flowers, from herbs and grasses, and even from the earth and its particles. Which showed it to be a universal law both of things living and dead, that everything is outwardly encompassed by something similar to that which is within it, which is also continually exhaled from it. The same law prevails in the natural world, as shown by the observation of many learned men, who state that there is a constant flow of effluvia from men, from animals, from trees, fruits, shrubs, flowers, and even from metals and stone. This condition of things in the natural world is derived from the spiritual, and in the spiritual world from the Divine.

294. The constituents of the spiritual Sun being from the Lord, yet not the Lord, they are therefore not life in itself, but are deprived of it; just as that which flows from angel and man, and constitutes the spheres encompassing them, is not the angel and man, but from them, and deprived of their life. These spheres are one with angel and man only by accordance with them; which accordance exists, because the spheres are evolved from the bodily forms, which in the man and angel were forms of their life. This is an arcanum which angels, because their ideas are spiritual, can see in thought and express in language, but man with his natural ideas cannot; because a thousand spiritual ideas form one natural idea, and this cannot by man be resolved into a spiritual idea at all, much less into so many. This is because they differ according to degrees of altitude, of which in Part III.

295. That such a difference exists between the thoughts of angels and of men, was made known to me by this experiment: the angels were requested to think upon some subject spiritually, and then to tell me what they had thought. They did so; and when they wished to tell me they could not, but said they were unable to express themselves: it was the same with their spiritual language and writing: there was not a single word of spiritual language the same as a word of natural language, nor did spiritual writing in any respect resemble natural writing, except in the letters, every one of which contained a complete sense. But what is remarkable, they declared that they seemed to themselves to think, speak, and write in the spiritual state, just as man does in his natural state; yet there was no such similarity. This showed that the spiritual and the natural differ according to degrees of altitude, and have no communication except by correspondences.

296. THERE ARE THREE ELEMENTS IN THE LORD, AND

WHICH ARE THE LORD, THE DIVINE IN LOVE, THE DIVINE IN WISDOM, AND THE DIVINE IN USE; AND THEY ARE PRESENTED IN APPEARANCE OUTSIDE OF THE SUN OF THE SPIRITUAL WORLD, THE DIVINE IN LOVE BY HEAT, THE DIVINE IN WISDOM BY LIGHT, AND THE DIVINE IN USE BY THE ATMOSPHERE, WHICH CONTAINS THEM. That heat and light proceed from the Sun of the spiritual world, heat from the Lord's Divine Love, and light from His Divine Wisdom, may be seen above, n. 89–92, 99–102, 146–150. We shall now show that the third element proceeding from that Sun is the atmosphere, which contains the heat and light, and which proceeds from that element of the Lord's Divinity called Use.

297. Thinking from some degree of enlightenment, any one may see that the end and intention of love is use, which it produces through wisdom; for love from itself alone can accomplish no use, but only by means of wisdom; nay more, what is love without an object loved? Such an object is use. And since use is the object loved, and is accomplished through wisdom, it follows that use is the containant of love and wisdom. That these three, love, wisdom, and use, follow each other in order according to degrees of altitude; and that the ultimate degree is the complex, containant, and base of the prior degrees, was shown from n. 209–216, and elsewhere. It is therefore evident that these three elements, the Divine in love, the Divine in wisdom, and the Divine in use, are in the Lord, and in essence are the Lord.

298. That man viewed both externally and internally is the form of all uses, and that all the uses in the created universe correspond to those in him, shall be fully demonstrated in the following pages. Here it is merely mentioned to show that God as a Man is the absolute form of all uses, ir which form originate all the uses in the created universe; and thus the universe viewed in its uses

is His image. Whatever descends in order from the Divine Man, that is, from the Lord, is called use; but that is not called use which originates in man's selfhood; for the selfhood is hell, and what it produces is contrary to order.

299. Now since these three elements, love, wisdom, and use, are in the Lord, and are the Lord; and since the Lord, being omnipresent, is everywhere, and yet cannot be present with angel or man as He is in Himself, or in the spiritual Sun; therefore He makes Himself present by means of things which can be received, that is, in His love by heat, in His wisdom by light, and in use by the atmosphere, because the atmosphere is the containant of heat and light, as use is of love and wisdom. For the light and heat which issue from the Divine Sun cannot proceed in nothing, that is, in a vacuum, but only in a containant, which is their subject. Such a containant is the atmosphere, which surrounds and receives in its bosom the Sun, bearing it to the angels in heaven, and from them to men in the world, and so making the Lord everywhere present.

300. That atmospheres exist in the spiritual world just as in the natural has been shown above, n. 173–178, 179–183. It has also been stated that the atmospheres of the spiritual world are spiritual, and those of the natural world natural. Now from the origin of the atmosphere most closely surrounding the spiritual Sun it will appear that every element of it is the same essentially as the Sun is. This truth the angels by their spiritual ideas, which are free from space, demonstrate in this way: There is an only substance, the source of all things, and that substance is the Sun of the spiritual world; and as the Divine is not in space, and is the same in all things great and small, so also is that Sun, which is the first Emanation of the Divine Man. And moreover, that only substance the Sun, proceeding by means of the atmospheres according to both continuous and discrete degrees at once, or according to

degrees of both latitude and altitude, causes all the variety in the created universe. They say this is utterly incomprehensible, unless space is excluded from the thought; otherwise appearances necessarily create illusions, which they cannot do, however, if it is remembered that God is the Absolute Being from whom all things are.

301. It is furthermore manifest from angelic ideas, which are free from space, that in the created universe nothing lives but the Divine Man, that is, the Lord; nor is moved except by life from Him; nor has being except by the Sun which is from Him. It is therefore the truth, that in God we live, and move, and have our being.

302. THE ATMOSPHERES, WHICH IN BOTH THE SPIRITUAL AND THE NATURAL WORLDS ARE THREE IN NUMBER, IN THEIR ULTIMATES TERMINATE IN THE SUBSTANCES AND MATTER WHICH FORM THE MATERIAL WORLD. It was shown in Part III., n. 173–176, that in each world, the spiritual and the natural, are three atmospheres, which are distinct from each other by degrees of altitude, and which in their downward progress decrease by degrees of latitude. Now as the atmospheres thus decrease in their descent, it follows that they become continually more compact and inert, and finally in ultimates become so compact and inert as to be no longer atmospheres, but substances at rest, and in the natural world fixed like the material of the earth, when they are called matter. Such being the origin of these substances and matter, it follows, first, that they also are of three degrees; secondly, that they are held in mutual connection by the surrounding atmospheres; thirdly, that they are adapted to the production of all uses in their forms.

303. That the substances or matter which form the material world are produced by the sun through its atmospheres, any one will acknowledge who reflects that there

is a perpetual mediation from primary substances to ultimates, and that nothing can exist except from a substance prior to itself, and finally from a primal substance; moreover, the Sun of the spiritual world is primal substance, and its primal substance again is the Divine Man, or the Lord. Now as the atmospheres are the prior elements by means of which that Sun becomes present in ultimates; and as their activity and expansion continually decrease towards ultimates, it follows, that when their activity and expansion there cease, they become such substances and matter as form the material world; and they retain within them, from the atmospheres in which they originated, an endeavor and effort to produce uses. Those who do not evolve the creation of the universe in all its parts through continual mediations from a primal substance, can but construct hypotheses disjointed and torn from their causes, and which, when examined by a mind that searches deeply, appear not like a building, but like a mass of ruins.

304. From this universal origin of the whole created universe, its particulars partake of a similar order of progression from their primary forms to ultimates, which are in a comparative state of rest, so that in them the primary forms may terminate and subsist. In the human body there is this progression of the fibre from its primary forms to tendons, and of the vascular fibre from its primary forms to cartilage and bone, upon which they terminate and subsist. Such being the progression from primary forms to ultimates of the fibrous and vascular substance in man, their states therefore undergo a similar progression. Their states are sensations, thoughts, and affections, and these also pass from their primary conditions where they are in light, to ultimates where they are in shade, or from their primary conditions where they are in heat, to ultimates where they are not: and such being their progression,

such also is the progression of love in all its modes, and of wisdom in all its phases: in one word, such is the progression of all things in the created universe. This is identical with what was demonstrated above, n. 222–229, that degrees of both kinds exist in all created things, both great and small. Degrees of both kinds exist in all most minute forms, because the spiritual Sun is the only substance in which they all originate, according to the spiritual ideas of the angels given in n. 300.

305. In the Substances and Matter which form the Material World, there is nothing of that which is in itself Divine, yet they are from it. It is evident from the origin of the material world, as explained in the preceding proposition, that its substances and matter contain within them nothing of the essentially Divine, but are wholly deprived of it; for they are, as was stated, the bounds and termini of the atmospheres, whose heat has terminated in cold, their light in darkness, and their activity in rest. Yet by their continuation from the substance of the spiritual Sun, they partake of that which was in it from the Divine, which was the sphere encompassing the Divine Man, or the Lord, as shown in n. 291–298. The substances and matter which form the material world, originated in this sphere by continuation from the Sun through the intermediate atmospheres.

306. The origin of the material world from the spiritual Sun, through the intermediate atmospheres, cannot be otherwise described by words flowing from natural ideas, but may by words originating in spiritual ideas, because they are free from space; for this very reason they do not adapt themselves to any words of natural language. That spiritual thought, language, and writing differ from the natural so far that they have nothing in common, and communicate only by correspondences, may be seen above, n.

295. A limited natural comprehension of the origin of the material world must therefore suffice.

307. ALL USES, WHICH ARE THE ENDS OF CREATION, EXIST IN FORMS, AND ASSUME THEIR FORMS FROM SUCH SUBSTANCES AND MATTER AS FORM THE MATERIAL WORLD. All of which we have hitherto treated, the sun, the atmospheres, and the material world, are but means to ends. All things produced from the material world by the Lord as a Sun, through the atmosphere, are ends of creation, and they are called uses; in their widest scope they embrace the whole vegetable kingdom and the whole animal kingdom; moreover, the human race, and the angelic heaven which is from it. All these are called Uses, because they are recipients of the divine love and wisdom, and because they all regard God their Creator, and so unite Him to His great work, and by means of this union derive from Him their subsistence, as from Him they had their existence. They are said to regard God their Creator, and to unite Him to His great work; but this is to speak according to the appearance; the meaning is, that God the Creator causes them to regard Him and unite themselves to Him, as if of themselves; how this is done shall be explained hereafter. The subject has been partially discussed before in its proper place, as from n. 47–51, where it was shown that the divine love and wisdom cannot but have their being and existence in other beings created from them; and from n. 55–60, that all things in the created universe are recipients of the divine love and wisdom; finally from n. 65–68, that the uses of all created things ascend by degrees to man, and through man to their origin in God the Creator.

308. Any one may see that the end of creation is use, if he considers, that from God the Creator nothing can exist and therefore nothing can be created but use; and that use, in order to give it existence, is for the sake of

others; and that even use for the sake of self is for others, for use for the sake of self is that one may be in a state to be of use to others. Reflecting upon this, he may also observe that use which is really use, cannot exist from man, but in man from that Being from whom everything that exists is use, that is, from the Lord.

309. But as our present subject is forms of use, we shall treat of them in the following order:—I. There is in the material world an effort to produce uses in forms, or forms of use. II. In all forms of use there is a certain image of the creation of the universe. III. In all forms of use there is a certain image of man. IV. In all forms of use there is a certain image of the infinite and eternal.

310. I.—*There is in the material world an effort to produce uses in forms, or forms of use.* From the origin of the material world there is evidently such an effort within it; the substances and matter of which it consists, are the bounds and termini of the atmospheres which proceed from the spiritual Sun as uses, n. 305, 306: and because of this their origin, and because their aggregations are held in connection by the surrounding pressure of the atmospheres, it follows that from their origin they have within them a perpetual effort to produce forms of use. The very quality that makes them capable of producing is from their origin, as being the ultimates of the atmospheres, with which they therefore accord. That effort and that quality are said to be in the material world; but the meaning is, that they are present in its substances and matter, whether those are in the material world or exhaled from it in the atmospheres. The atmospheres are known to be full of such exhalations. Such an effort and quality is manifestly present in the substances and matter of the material world, because seeds of all kinds, when opened to their inmost by means of heat, are impregnated with the most subtile substances (which must exist from a spiritual origin), and

from this obtain the power to unite themselves to use, which renders them prolific; and then by union with matter of natural origin, to produce forms of use; finally to expel them as from a womb, in order to bring them into the light where they may put forth and grow. That effort still continues from the material world through the root even to ultimates, and from ultimates to primaries, where the use itself is again in its origin. So do uses pass into forms; the forms moved by use, which is as it were their soul, in their progression from primaries to ultimates and from ultimates to primaries, rendering all their particulars of some use also. Use is said to be as a soul, because its form is a sort of body. There is evidently an effort still more interior, that is by growth to produce uses for the animal kingdom; for by such uses animals of all kinds are nourished. In the forms of use again there is also an inmost effort, which is an effort to be of use to the human race. This is evident, first, because these forms are ultimates, and in ultimates all things prior exist in order, according to what has been frequently explained above: secondly, because degrees of both kinds exist in all things great and small, as shown from n. 222–229, and likewise in that effort: thirdly, because all uses are produced by the Lord from ultimates, and therefore in ultimates must exist the effort to produce them.

311. Yet none of these are living effort; for they are the effort of life's ultimate forces, within which forces there exists, from the life in which they originate, an endeavor to return by the means proffered to their origin. The atmospheres in ultimates become such forces as to mould the substances and matter of the material world into forms, and to retain them in form both internally and externally. But the subject is too extensive for further illustration.

312. The first productions of the material world, while

it was still of recent formation, and in its virgin state, were seeds: this must have been its first effort.

313. II.—*In all forms of use there is a certain image of creation.* Forms of use are of three kinds, of the mineral kingdom, of the vegetable kingdom, and of the animal kingdom. The forms of use in the mineral kingdom cannot be described, because they are invisible: the primary forms are the substances and matter of the material world in their most minute divisions; the secondary forms are aggregations of the primary, and are of infinite variety; the tertiary forms consist of vegetables and extinct animals reduced to dust, and of their continual evaporations and exhalations, which combine with the earth and form its soil. These three degrees of forms in the mineral kingdom bear a resemblance to creation in this, that actuated by the sun through its atmospheres and their heat and light, they produce uses in forms, which are the ends of creation. This image of creation is deeply hidden within all their effort, of which above, n. 310.

314. An image of creation is seen in the forms of use in the vegetable kingdom, in their proceeding from primaries to ultimates, and from ultimates to primaries again: their primary forms are seeds, their ultimates are stalks covered with bark, and through the bark, which is the ultimate of the stalks, they unfold to seeds, which as we have stated are their primary forms. Stalks covered with bark resemble the globe clad with material out of which all uses are formed and created. That vegetation is effected through the bark, inner bark, and tunic, ascending through the envelopes of the root, which are continued about the stalks and branches, into the initiaments of the fruit, and in like manner through the fruit into the seed, is well known. An image of creation in these forms of use is obvious in their progressive formation from primaries to ultimates, and from ultimates to primaries, while throughout the

progress the end is to produce fruit and seed, which are uses. It is evident from all this, that the progress of the creation of the universe was from its primal Substance, which is the Lord enveloped by the spiritual Sun, to ultimates, which are the material world, and from this again through uses back to their primal Substance, or the Lord; and therefore the end of all creation was use.

315. It is to be known that the heat, light, and atmospheres of the natural world contribute nothing toward forming this image of creation, but only the heat, light, and atmospheres of the spiritual world; the latter carry this image with them, and clothe it with the forms of use in the vegetable kingdom. The heat, light, and atmospheres of the natural world merely open the seeds, keep their products in a state of expansion, and supply them with the matter which forms their structure; and not even this by the power of their own sun, which in itself is no power, but by the power which is from the spiritual Sun, and which constantly urges them to such action. But towards the image of creation they contribute nothing; for that image is spiritual; but to make it visible, useful, fixed, and durable in the natural world, it must be materialized, that is, embodied in the matter of that world.

316. A similar image of creation exists in the forms of use in the animal kingdom. The animal body, which is the ultimate of that kingdom, is formed from seed deposited in a womb or egg, and when matured produces new seed. The progression here is similar to that of the forms of use in the vegetable kingdom; the seed is initiative; the womb or egg is like the soil; the state preceding birth, like that of seed in the soil during the formation of the root; the state subsequent to birth, until the animal becomes prolific, is like the growth of a tree until it bears fruit. From which parallelism it is plain that the likeness of creation in animal forms is the same as that in vegetable forms, viz., a pro-

gression from primaries to ultimates, and again from ultimates to primaries. A similar image of creation exists in all the particulars in man; for there is the same progress of love through wisdom to use, and therefore of the will through the understanding into action, and of charity through faith into works. The will and understanding, also charity and faith, are the primaries from which the progress commences, while action and works are their ultimates; from these through the delight of use takes place a return to their primaries, which, as just stated, are the will and understanding, or charity and faith. That the return is through the delight of use, is very evident from the delight experienced in the action and works proceeding from any one's love; this delight flows back to its primary in love, and so effects union. Delight in action and works is what is called the delight of use. A similar progression from primaries to ultimates and back again to primaries, is obvious in the strictly organic forms of man's affections and thoughts; such are the stellar forms, called the cineritious substance of the brain; from this fibres go out by the medullary substance through the neck into the body, where they reach their ultimates, and from ultimates return to primaries. The fibres return to primaries through the blood-vessels. The same progression prevails in all the affections and thoughts, which are changes and variations of state in those forms and substances; for the fibres issuing from those forms or substances may be compared to the atmospheres emitted from the spiritual Sun, which contain heat and light; and bodily action is like what is produced from the earth by means of the atmospheres, the delight of use in which production returns to its origin. But that such an order of progress exists, and contains within it an image of creation, can with difficulty be fully comprehended, because myriads of forces operative in action appear as one, and because the delight of use does not

appear in thought as ideas, but only affects without conveying any distinct impression. On this subject see what has been formerly stated and explained, as that the uses of all created things ascend by degrees of altitude to man, and through man to their origin in God the Creator, n. 65–68; and that the end of creation, which is that all things may return to their Creator and effect a union with Him, exists in ultimates, n. 167–172. But this subject will appear in still clearer light in Part Fifth, where we shall treat of the correspondence of the will and understanding with the heart and lungs.

317. III.—*In all forms of use there is a certain image of man.* This was shown above, n. 61–64. That all uses, from primaries to ultimates and from ultimates to primaries, have relation to all parts of man, and a correspondence with them; and that man is therefore a universe in likeness, while the universe viewed in its uses is in likeness a man, will be seen in the next proposition.

318. IV.—*In all forms of use there is a certain image of the infinite and eternal.* An image of the infinite is manifest in these forms in their effort and power to fill the space of all the world, and even of more worlds, to infinity; for from a single seed is produced a tree, a shrub, or plant, which fills its own space; from every tree, shrub, or plant, are produced seeds, from some several thousands, which when sown and grown fill their space; and if from every seed of these as many new seeds produced again and again should exist, in years the whole world would be filled; and if the production were continued, many worlds would be filled; and this to infinity. Estimate a thousand seeds from one, and multiply the thousand by a thousand ten times, twenty times, to a hundred times, and you will see. A similar image of the eternal also is in these forms; seeds are propagated from year to year, and the propagations never cease; since the creation of the world until now they

have not, nor will they cease to eternity. These two are visible proofs and signs attesting that everything in the universe was created by a God infinite and eternal. Besides these images of the infinite and eternal, there is still another in varieties: for there never can be a substance, state, or thing in the created universe, the same or identical with another, not in the atmospheres, nor in the earth, nor in the forms springing from them; thus not in any of the forms which fill the universe can anything the same be produced to eternity. This is plainly visible in the variety of features among men; not one face is repeated in all the world, nor can be to eternity; consequently not one mind, of which the face is the type.

319. ALL THINGS IN THE CREATED UNIVERSE, VIEWED FROM THEIR USES, REPRESENT MAN IN IMAGE, WHICH AFFIRMS THAT GOD IS A MAN. By the ancients man was called a microcosm, because he represents the macrocosm, which is the universe in its whole complex. But it is not known at this day why man was so called by the ancients; for in him there appears no more of the universe or macrocosm, than that from its animal and vegetable kingdoms he draws bodily nourishment and life, and by its heat is kept in a condition for living, sees by its light, and hears and breathes by its atmospheres. But all this does not make man a microcosm, as the universe with all its contents is a macrocosm. The ancients called man a microcosm or little universe from their knowledge of correspondences, which knowledge the most ancient people possessed, and from their communication with the angels of heaven. For the angels of heaven know from the visible things about them, that all things in the universe viewed in their uses present an image of man.

320. But that man is a microcosm or little universe, because the created universe viewed in its uses is man in

image, cannot enter any one's thought, and from that his knowledge, [but] from an idea of the universe as seen in the spiritual world. Wherefore this cannot be confirmed except by an angel who is in the spiritual world, or by some one who has been permitted to visit that world and see what is there. Such permission has been given me, and I am therefore able from what I have there seen to disclose this arcanum.

321. The spiritual world, it must be known, is in external appearance altogether like the natural world; land, mountains, hills, valleys, plains, fields, lakes, rivers, and springs, and so all things belonging to the mineral kingdom, appear there as in the natural world; in like manner paradises, gardens, groves, forests, containing trees and shrubs of every kind with their fruits and seeds; besides plants, flowers, herbs, and grasses, and therefore all that belongs to the vegetable kingdom: animals appear there also, and birds, and fishes of every kind, therefore all that belongs to the animal kingdom: man is there an angel and spirit. This is premised, to make it known that the universe of the spiritual world is precisely like that of the natural, with this only difference, that its objects are not fixed and limited as in the natural world; for there is nothing natural there, but all is spiritual.

322. That the universe of that world presents an image of man, will be very evident from the fact, that all the objects just mentioned in n. 321, appear there to the life, and exist about an angel, and about the angelic societies, as if produced or created from them; they do not pass away, but are about them permanently. That they are as if produced or created from them, is shown by their disappearance when an angel goes away, or a society changes its place; and by the changed aspect of everything around other angels who take their place; then the paradises change their trees and fruits, blooming things their flowers

and seeds, the fields their herbs and grasses, and the species of animals and birds are changed. Such things exist and are so changed, because they exist according to the affections and consequent thoughts of the angels; for they are correspondences, and things correspondent make one with him to whom they correspond; therefore they are his representative image. The image itself is not seen when the things are viewed in their forms, but it is when they are viewed in their uses. I was permitted to see that the angels, when their eyes were opened by the Lord, and they saw those objects from the correspondence of uses, acknowledged and saw themselves in them.

323. Now because whatever exists around the angels in accordance with their affections and thoughts, resembles a sort of universe, because it consists of land, vegetables, and animals, and these constitute an image representative of man, it is plain why the ancients called man a microcosm.

324. That so it is, has been abundantly confirmed in the Arcana Cœlestia, in the work on Heaven and Hell, and throughout the preceding pages where we treat of correspondence. It is there shown also, that nothing is found in the created universe which has not a correspondence with something in man, not only with his affections and their thoughts, but also with his bodily organs and viscera —not with these organs as substances, but as uses. Therefore in the Word, where the subject is the church and the man of the church, trees are frequently mentioned, as olives, vines and cedars, also gardens, groves and forests, and beasts of the earth, birds of the air, and the fishes of the sea. They are there mentioned because they correspond, and by correspondence make one with man, as before stated. Therefore also when man reads of such things in the Word, the angels have no perception of them,

but of the church instead, and of the states of men in the church.

325. As the entire universe represents man in image, the wisdom and intelligence of Adam are described by the garden of Eden, in which were trees of all kinds, also rivers, precious stones and gold, and again animals, to whom Adam gave names; by all of which is meant what was in Adam, and constituted what is called man. Almost the same is said of Assyria in Ezekiel xxxi. 3–9, by which is signified the intelligence of the church; also of Tyrus, in Ezekiel xxviii. 12, 13, by which is signified the knowledge of the good and true in the church.

326. From these statements it will now appear, that all things in the universe regarded from their uses, represent man in image, and that this affirms that God is a Man. For the objects detailed above do not exist about an angelic man from himself, but from the Lord through him: for they exist from the influx of the Lord's divine love and wisdom into the angel, who is a recipient, and is produced before his own eyes like the creation of a universe. From this they there know that God is a Man, and the created universe, viewed in its uses, an image of Him.

327. ALL THINGS CREATED BY THE LORD ARE USES, AND THIS IN THE ORDER, DEGREE, AND RESPECT IN WHICH THEY REPRESENT MAN, AND THROUGH MAN THE LORD IN WHOM THEY ORIGINATE. Upon this subject it has been stated above, that nothing but use can exist from God the Creator, n. 308; that the uses of all created things ascend by degrees from ultimates to man, and through man to their origin in God the Creator, n. 65–68; that in ultimates exists the end of creation, which is that all things may return to God the Creator, and effect a union with Him, n. 167–172; that uses are uses so far as they regard the Creator, n. 307; that the Divine cannot but have its

Being and Existence in other beings created from itself, n. 47–51; that all things in the universe are recipients according to use, and this according to degrees, n. 58; that the universe viewed from its uses is an image of God, n. 59; besides more; from which this truth is plain, that all things created by the Lord are uses, and uses in the order, degree, and respect, in which they represent man, and through man the Lord in whom they originate. It now remains to speak particularly of uses.

328. By man to whom uses relate, is meant not only a man, but also a community, and a smaller or greater body of men, as a republic, kingdom, or empire, or as the largest body, which is the whole world; for all these are man; as in the heavens the whole angelic heaven is like one man before the Lord, and in like manner every society of heaven; for this reason each angel is a man. That it is so may be seen in the work on Heaven and Hell, n. 68–103. This will explain what is meant by man in what follows.

329. The nature of use will be seen from the end of the creation of the universe; this end is the existence of the angelic heaven; and the angelic heaven being the end, so also is man or the human race, because heaven is from it. It therefore follows that all created things are mediate ends, and are uses in the order, degree, and respect, in which they relate to man, and through man to the Lord.

330. Since the end of creation is an angelic heaven from the human race, thus the human race itself, therefore all other created things are mediate ends, which, because they relate to man, regard these three things in him, his body, his rationality, and his spirituality, for the sake of his union with the Lord. For man cannot be united to the Lord unless he is spiritual; nor can he be spiritual unless he is rational; nor rational unless his body is in a good condition. These three elements are like a house; the

body is like the foundation, rationality like the superstructure, spirituality like what is in the house, and union with the Lord like dwelling in it. This makes plain the order, degree, and respect in which uses, which are the mediate ends of creation, relate to man; they are for sustaining his body, perfecting his rationality, and for his reception of spirituality from the Lord.

331. *Uses for sustaining the body* relate to its nourishment, clothing, habitation, recreation, and enjoyment, its protection and the preservation of its state. The uses created for the nourishment of the body are all things in the vegetable kingdom suitable for food or drink, as fruits, grapes, grain, leguminous plants and herbs; also all that is eaten in the animal kingdom, as oxen, cows, bullocks, deer, sheep, kids, she-goats, lambs, and milk, and many kinds of birds and fishes. Uses created for the clothing of the body are other products of the same two kingdoms; in like manner uses for habitations, and again for recreation, enjoyment, protection, and preservation of state, which are not mentioned because they are known, and therefore the enumeration of them would merely fill pages. There are indeed many things which do not yield to man in use; but the superfluous do not destroy use, they make it steadfast. There is also an abuse of uses; but abuse does not destroy use, as the falsification of truth does not destroy truth, except with those only who falsify it.

332. *Uses for perfecting the rationality* are all kinds of instruction in the things above mentioned, and are called sciences and studies, which relate to natural philosophy, economy, civil and moral affairs, and are learned from parents and teachers, from books, from intercourse with others, or from one's self by reflection upon them. These things perfect the rationality in the proportion that they belong to the higher degrees of use, and they are permanent so far as applied to life. There is not time to enume-

rate these uses, both on account of their multitude, and on account of their varied relation to the common good.

333. *Uses for man's reception of spirituality from the Lord*, are all things pertaining to religion and so to worship; thus whatever teaches the acknowledgment and knowledge of God, the knowledge and acknowledgment of the good and true, and so of life eternal; which are likewise derived from instruction by parents and teachers, from preaching and books, and especially from a life according to them; in the Christian world by doctrines and preaching from the Word, and through the Word from the Lord. These uses may be described in their extent by the same terms used to describe the uses of the body, as by nourishment, clothing, habitation, recreation, and enjoyment, and protection of state, if they are only applied to the soul—nourishment to the good in love, clothing to the true in wisdom, habitation to heaven, recreation and enjoyment to the happiness of life and heavenly joy, protection to infesting evils, and preservation of state to eternal life. All these are given by the Lord according to the acknowledgment that even all bodily things are from the Lord, and that man is only like a servant and inferior, appointed steward over the goods of his Lord.

334. That such things are given to man for him to enjoy their use, and are free gifts, is manifest from the state of the angels in heaven, who have a body, rationality, and spirituality, like man upon earth. They are nourished freely, for their food is given them daily; they are clothed freely, for clothing is given them; their dwellings are free, for they are given to them; nor have they any care for all these things; and so far as they are rational-spiritual they have enjoyment, protection, and preservation of state. The difference is, that angels see that these things are from the Lord, because created according to their states of love and wisdom, as shown in the preceding proposition,

n. 322; and men do not see it, because they return annually, and exist not according to their states of love and wisdom, but according to their care.

335. Although uses are said to be uses because through man they relate to the Lord, yet we cannot say that uses are from man for the Lord's sake, but from the Lord for man's sake; because all uses are infinitely one in the Lord, and in man there are no uses except from the Lord; for man cannot do good from himself but from the Lord; anything good is what is called use. The essence of spiritual love is to do good to others, not for the sake of self, but for their sake; infinitely more is it the essence of Divine Love. This is like the love of parents for their children; parents do good to their children, not for their own sake, but for their children's sake: this is very manifest in the love of mothers for their infants. Because the Lord is to be praised, worshiped, and glorified, He is supposed to love praise, glory, and worship for His own sake; but He loves them for man's sake; because through them man enters into such a state that the Divine can flow into him and be perceived, for through them man removes his selfhood, which impedes influx and perception: for the selfhood, which is self-love, hardens and closes the heart; and this self-hood is removed by the acknowledgment that from himself comes nothing but evil, and from the Lord nothing but good; from this acknowledgment arises a softening of the heart, and a humiliation, from which flow forth praise and worship. From this it follows, that the use which the Lord promotes towards Himself through man, is in order that man may be able to do good from love; and because this is the nature of the Lord's love, its reception by man is the joy of His love. Therefore let no one suppose that the Lord is present with those who merely adore Him; He is present with those who obey His precepts, that is, who are useful: with these He makes His

abode, but not with those. See, on this subject, what was said above, n. 47–49.

336. Evil uses were not created by the Lord, but originated with hell. Everything good which actually exists, is called use; and everything evil which actually exists, is also called use; but the latter are called evil uses, and the former good uses. Now as everything good is from the Lord, and everything evil from hell, it follows that none but good uses were created by the Lord, and that evil uses originated in hell. By uses, which are the special subject of this article, are meant all things visible upon earth, as all kinds of animals and vegetables. All of these which are of use to man, are from the Lord; and those which do injury to man, are from hell. By uses from the Lord are also meant everything which perfects man's rationality, and enables him to receive spirituality from the Lord; and by evil uses everything which destroys his rationality, and renders him unable to become spiritual. Things injurious to man are called uses, because they are of use to the evil in doing evil, and also aid in absorbing malignities and even as remedies. We speak of use in either sense, as we speak of a love that is good, or of a love that is evil; and love calls everything use that comes from itself.

337. That good uses are from the Lord, and evil uses from hell, shall be demonstrated in the following order:— I. What is meant by the evil uses on earth. II. All things which are evil uses, exist in hell; and all which are good uses, exist in heaven. III. There is a continual influx from the spiritual world into the natural. IV. The operation of influx from hell produces evil uses in places where things correspondent exist. V. This is done by the ultimate spiritual element separated from its higher element. VI. There are two forms into which operation by

influx takes place, the vegetable form and the animal. VII. Each form is endowed with a faculty of propagating its genera, and with the means of propagation.

338. I.—*What is meant by the evil uses on earth.* By the evil uses on earth are meant everything injurious in each kingdom, the animal and the vegetable, and moreover things injurious in the mineral kingdom. We have not space to enumerate all the injurious things in these three kingdoms; for to do so would be to collect a heap of names; and to do this without indicating the particular kind of injury which each thing does, would not further that use, which is the object of this work. For our present knowledge, it will suffice to mention a few. Things injurious in the animal kingdom are such as poisonous serpents, scorpions, crocodiles, dragons, owls, mice, locusts, frogs, spiders; also flies, drones, moths, lice, mites; in a word, all things that destroy grasses, foliage, fruit, grain, food and drink, and do injury to man and beast. In the vegetable kingdom they are mischievous, poisonous, and deadly herbs, leguminous plants and shrubs. In the mineral kingdom all poisonous matter. From these few it will be seen what is meant by the evil uses on earth; for evil uses are all things opposed to good uses, of which in the preceding proposition.

339. II.—*All things which are evil uses are in hell, and all which are good uses are in heaven.* It cannot be seen that all the evil uses on earth are not from the Lord, but from hell, until of heaven and hell something is premised, without the knowledge of which, evil uses equally with the good may be attributed to the Lord, as existing from the creation; or they may be attributed to nature, as products of the natural sun. Man cannot be withdrawn from these two errors, unless he knows that in the natural world there exists nothing whatever that does not derive its cause, and therefore its origin, from the spiritual world,

and that the good is from the Lord, and the evil from the devil, that is, from hell. By the spiritual world we mean both heaven and hell. All things that are good uses (of which in the preceding proposition) appear in heaven; but in hell appear all those things which are evil uses (of which just above, n. 338, where they are enumerated): they include wild creatures of all kinds, as serpents, scorpions, dragons, crocodiles, tigers, wolves, foxes, swine, owls, bats, mice and rats, frogs, locusts, spiders, and all kinds of noxious insects; also all poisons extracted from plants or trees, or existing in herbs and in the earth; in a word, everything hurtful and deadly to man. All these appear in hell to the life, precisely like those upon and in the earth. They are said to appear there, but yet they are not there as in the world; for they are mere correspondences of the lusts which swarm from the evil loves of those in hell, and present themselves in such forms to others. The hells, because such things exist in them, abound with offensive odors, cadaverous, stercoraceous, urinous, and putrid, with which the diabolical spirits are delighted, as certain animals with their own natural effluvia. From which it may appear that the similar things in the natural world do not originate in the Lord, and are not created from the beginning, nor produced by nature through the natural sun, but are from hell. They are manifestly not from nature through the sun; for the spiritual flows into the natural, and not the reverse: and evidently they are not from the Lord; for hell is not from Him, and not anything therefore which is in hell, and which corresponds to the evils of its inhabitants.

340. III.—*There is a continual influx from the spiritual world into the natural.* He who does not know that there is a spiritual world, and that distinct from the natural world as the prior from the posterior, or the cause from the thing caused, can know nothing of this influx: and igno-

rance of this, with those who have written about the origin of vegetables and animals, has compelled them to ascribe that origin to nature; or if to God, only because God had implanted in nature from the beginning the power to produce such things,—not knowing that there is no force implanted in nature; for nature is in itself dead, and contributes no more towards the production of such things than a tool to the work of an artisan: the tool can do nothing without the constant application of a moving power. It is the spiritual element originating in the Sun where the Lord is, and proceeding to the ultimates of nature, which produces vegetable and animal forms, which exhibits the marvelous things they all contain, and which clothes them with solid matter from the earth, to make them fixed and durable. But because it is now known that there is a spiritual world, and a spiritual element which exists from the Sun where the Lord is, and because it is from the Lord; and that it moves nature to action as the living moves the dead; and moreover, that the same things exist in that world as in the natural; it will appear that vegetables and animals must have originated only through that world from the Lord, and that through it they perpetually exist; and that there is a continual influx from the spiritual world into the natural. The fact will be abundantly confirmed in the next proposition. That noxious things are produced upon earth by influx from hell, is by the same law of permission by which evils themselves flow from hell into man; which law will be explained in Angelic Wisdom concerning the Divine Providence.

341. IV.—*The operation of influx from hell produces evil uses in places where things correspondent exist.* The things which correspond to evil uses, that is, to injurious plants and noxious animals, are cadaverous, putrid, excrementitious, stercoraceous, rancid and urinous matter: therefore the herbs and insects above mentioned exist where

such things are; and in the torrid zone the larger creatures of the same character, as serpents, basilisks, crocodiles, scorpions, mice, and so on. Every one knows that marshes, ponds, dung, and rotten soil are filled with such things; also that noxious insects sometimes fill the atmosphere like clouds, and noxious worms sometimes cover a country like armies, and consume its herbs to the roots. I once observed in my own garden, that nearly all the dust for about the space of a square yard, was turned into very small insects; for when stirred with a cane, they rose up like a cloud. That things cadaverous and putrid agree with those noxious and useless insects and are homogeneous with them, is evident merely from observation, and will appear still more manifestly from the cause, which is that similar stenches and effluvia exist in the hells where such insects also appear. Those hells are therefore named accordingly, some being called the cadaverous hells, some the stercoraceous, some the urinous, and so on; but they are all covered over to prevent the escape of their exhalations; for when they are opened but for a moment, as when novitiate devils enter, they induce vomiting and headache, and their poisonous exhalations cause faintness. The very dust there is of this nature, and is therefore called damned dust. All of which shows that the noxious insects above mentioned exist where such stenches are, because they correspond.

342. The question now is whether such things exist from eggs carried to these places through the air, or by rains, or by water-courses; or whether they exist from the humors and effluvia in such places. The existence of the noxious insects above mentioned from eggs carried to their places, or hidden throughout the earth from its creation, is opposed to all observation; for worms exist in the smallest seeds, in the kernel of nuts, in wood, in stones, and even from leaves; also on herbs, and in their structure, exist lice and

worms, which agree with their nature. Flies appear in the same manner in houses, fields and forests, to produce which there is not the required abundance of oviform matter; there are also insects which devastate the meadows and green fields, and in certain warm places fill the air and annoy; besides the invisible creatures which swim in filthy water and sour wines, or fly in foul air. Observation is in favor of those who say that the odors, effluvia, and exhalations emitted from plants, soil, and ponds, also give birth to such things. That they are, when once originated, afterwards propagated by eggs, or by spawn, does not alter the fact of their immediate creation; since every one of these animals along with its viscera is endowed with organs of generation and means of propagation, of which below, n. 347. To all this we may add this fact of further observation not before known, that similar things exist in hell.

343. The aforesaid hells are not only in communication, but also in union, with such things upon earth; as may be inferred from the fact, that the hells are not remote from men, but around them, and even in those who are wicked, therefore near to the world. For man, in his affections and lusts and their thoughts, and in the actions which are good or evil uses arising from them all, is in the midst either of the angels of heaven, or of the spirits of hell. And as whatever exists on earth also exists in the heavens and in the hells, it follows that influx from either source produces such things immediately, when the temperature is favorable. For all things visible in the spiritual world, both in heaven and in hell, are correspondences of affections and lusts, for they exist there according to them. Therefore when affections and lusts, which are in themselves spiritual, come in contact with homogeneous or correspondent substances on earth, there is present the spiritual element which gives soul, and the material which forms

body. Moreover, an effort to clothe itself with a body is inherent in everything spiritual. The hells are about man, and near to the world, because the spiritual world does not exist in space, but wherever there is correspondent affection.

344. I heard two presidents of the English Royal Society, Sir Hans Sloane and Martin Folkes, conversing together in the spiritual world about the existence of seeds and eggs, and their productions, on the earth. The former attributed them to nature, in which, he said, there was an ability inherent from creation, and a power to produce such things by means of the sun's heat. The latter said that the power in question was imparted to nature by the Creator continually. To end the controversy, there appeared to Sir Hans Sloane a beautiful bird, and he was asked to examine it and see whether it differed in the least from a similar bird on earth; he took it in his hand and examined it, and said it did not; for he knew that the bird was nothing but the affection of some angel represented out of him as a bird, and that it would vanish or cease to exist with the affection; which also took place. Sir Hans was convinced by this incident that nature contributes nothing towards the production of vegetables and animals, but that only which flows from the spiritual world into the natural: he said that if that bird in its most minute structures were clothed with correspondent matter from the world, and so fixed, it would be a durable bird like those in the world; and the same would be true of things from hell. He said further, that if he had before known what he then knew of the spiritual world, he would have attributed nothing to nature, except subserviency to the spiritual element (which is from God) as a means of fixing what continually flows into nature.

345. V.—*This is done by the ultimate spiritual element separated from its higher element.* It was shown in Part

Third that the Spiritual flows from its own Sun down to the ultimates of nature through three degrees, called the celestial, the spiritual, and the natural; and that these three degrees are inherent in man from creation, and therefore from his birth, and are opened according to his life; also that if the celestial degree, which is the highest or inmost, is opened, man becomes celestial; if the spiritual or intermediate degree is opened, he becomes spiritual; and if the natural degree only, which is the lowest and outermost, is opened, man becomes natural; and if he becomes natural only, he loves only corporeal and worldly things; finally, that so far as he loves these, so far he does not love things celestial and spiritual, and does not regard God, and so far he becomes evil. From this it is evident that the ultimate spiritual element, which is called the natural-spiritual, may be separated from its higher elements, and is separated with the men from whom exists hell. The ultimate spiritual element cannot separate itself from its higher elements, nor look towards hell, either in the animal world or in the material, but only in man. From which it follows that the ultimate spiritual element separated from the higher, as it exists in those who are in hell, produces on earth those evil uses of which we have treated above. That the hurtful things on earth originate with man, therefore in hell, may be confirmed by the state of the land of Canaan as described in the Word; when the children of Israel lived as they were commanded, the earth yielded its increase, also their flocks and herds; and when they lived contrary to their precepts, the earth was barren, and, as it is said, cursed; instead of a harvest it yielded thorns and briars, their flocks and herds miscarried, and wild beasts broke in upon them. The same may be inferred from the locusts, frogs, and lice in Egypt.

346. VI.—*There are two forms into which operation by influx takes place, the vegetable form and the animal.*

That there are but two universal forms produced from the earth is known from the two kingdoms of nature, the animal kingdom and the vegetable: and all the members of each kingdom are known to possess many things in common; as, for example, the subjects of the animal kingdom have organs of sense and motion, also members and viscera, which are actuated by the brain, heart, and lungs; and the subjects of the vegetable kingdom form a root in the earth and throw out a stem, branches, leaves, flowers, fruit, and seed. Both of these kingdoms in the production of their forms originate by influx and spiritual operation from the Sun of heaven, where the Lord is; and, as before said, they derive nothing but fixity by the influx and operation of nature from the natural sun. All animals, great and small, derive their origin from the spiritual element in its ultimate or natural degree; man alone originates in all three degrees, the celestial, spiritual, and natural. As each degree of altitude, or each discrete degree, declines from its perfect to its imperfect state, as light to shade, by continuity, so also do animals: so that among them exist the perfect, the less perfect, and the imperfect. The perfect animals are the elephant, the camel, the horse, the mule, the ox, the sheep, the goat, and others belonging to the herd or flock; the less perfect are birds; the imperfect are fishes and shell-fish, which being the lowest of that degree, are as if in shade, while the former are in light. But still, as they live only from the ultimate spiritual degree, which is called the natural, they can look only to the earth, to their food there, and to their kind for the sake of propagation: the soul of them all is natural affection and appetite. The subjects of the vegetable kingdom are similarly divided into the perfect, the less perfect, and the imperfect: the perfect are fruit trees; the less perfect vines and shrubs; and the imperfect are grasses: but, as before said, the vegetable derives its existence as use from the spiritual

element in which it originates; and the animal derives its existence as affection and appetite from the spiritual element in which it originates.

347. VII.—*Each form, during its existence, is endowed with means of propagation.* In all the products of the earth, which, as we have said before, belong either to the vegetable or to the animal kingdom, there is a certain image of creation, of man, and moreover, of the infinite and eternal; and this image of the infinite and eternal shows itself in their capacity for an infinite and eternal propagation, as stated in n. 313–318. Therefore all are endowed with the means of propagation, which is effected in animals by seed deposited in eggs or in a womb, or by spawn; and in vegetables by seeds deposited in the earth. It is therefore obvious, that although the less perfect and noxious animals originate by immediate influx from hell, they are afterwards propagated mediately, by seed, eggs, or offshoots: the establishment of one statement does not overthrow the other.

348. That all uses, both good and evil, are of spiritual origin, thus from the Sun where the Lord is, may be illustrated by this fact: I was told that the good and true descended from the Lord through the heavens to the hells, and being received through all the degrees down to the very lowest, were there turned into the evil and false which are the opposites of the good and true in their first descent. This takes place, because recipient subjects turn everything influent into what is congruous with their own forms; just as the pure light of the sun is turned into ugly colors, and even to blackness, in objects whose substances are interiorly of such a form as to suffocate and absorb the light; and as stagnant waters, dung, and carcasses turn the sun's heat into stenches. This may show that even evil uses are from the spiritual Sun, but that good uses are changed into the evil in hell. Evidently, therefore, the Lord did

not and does not create any except good uses, but hell produces evil uses.

349. THE VISIBLE UNIVERSE BEARS WITNESS THAT NATURE HAS PRODUCED AND DOES PRODUCE NOTHING, BUT THAT THE DIVINE PRODUCES ALL THINGS FROM ITSELF, AND THROUGH THE SPIRITUAL WORLD. It is generally said in the world, according to appearances, that the sun by its heat and light produces whatever we see on plains, in fields, gardens, and forests; hatches worms from their eggs; makes beasts and birds prolific; and even vivifies man. Those who say this, speaking only from appearances, may say so, and yet not ascribe these things to nature; for they entertain no such idea: as those who say the sun rises and sets, makes days and years, and is now at this altitude or at that; they too speak according to appearances, and may so speak, and yet not attribute such things to the sun; for they have then no thought of the sun's fixity and the earth's revolution. But those who confirm themselves in the theory that the sun by its heat and light produces what appears on earth, they at length do ascribe all things to nature, even the creation of the universe, and become naturalists, and finally atheists. They may afterwards say indeed, that God created nature, and implanted in her the power of production; but this they say because they fear the loss of reputation; and by God the Creator they still mean nature,—some mean the inmost of nature,—and then they regard the Divine truths taught by the church as worthless.

350. Some, indeed, are to be pardoned for having ascribed certain visible things to nature, for two reasons: First, because they knew nothing of the Sun of heaven, where the Lord is, nor of influx from it; nor of the spiritual world and its conditions, nor even of its presence with man; and they could not therefore avoid thinking that the

spiritual element was a purer natural, and consequently that angels dwelt in the ether or on the stars; that the devil was man's wickedness, or, if an actual being, that he dwelt in the air or in the abyss; that the souls of men after death remained in the centre of the earth, or in a somewhere, until the day of judgment; and other such notions suggested by the imagination, from ignorance of the spiritual world and its Sun. Secondly, they are pardonable because they could not understand how the Lord produced everything visible on the earth, where there is both good and evil; they feared to confirm themselves in this, lest they should attribute evil to God, and should form a materialistic conception of Him, making Him one, and so confounding Him, with nature. For these two reasons they are to be pardoned, who have believed that nature produced all visible things by a power implanted in her at creation. But those who have made themselves atheists by confirmations in favor of nature are not to be pardoned; because they might have confirmed themselves in favor of the Divine. Ignorance does indeed excuse them, but it does not cancel the false confirmed in them; for this is adherent to evil, that is, to hell. Therefore they who have so far confirmed themselves in favor of nature as to separate the Divine from nature, do not regard anything as sin; because all sin is what is contrary to the Divine, which they have separated from nature and so rejected. And they who in spirit regard nothing as sin, after death, when they become spirits, being bound to hell, plunge into awful wickedness according to whatever lusts they had given rein.

351. Those who believe in a Divine operation into all the particulars of nature, may confirm themselves in favor of the Divine from the numerous things they see in nature, as fully as others confirm themselves in favor of nature, and even more so. For they observe the wonders dis-

played in the production of vegetables and animals; as that, in vegetable production, from a little seed dropped in the earth a root goes forth, and through this a stem and branches, leaves, flowers, fruit, and the new seed, in succession, precisely as if the seed knew the successive order, or the process of its own renewal. Can any reasonable person think that the sun, which is pure fire, understands this, or is able to implant in its heat and light the power of accomplishing it, or to form those wonderful structures and design their use? Any man of enlarged rationality, when he sees such things and reflects upon them, cannot but think that they are from Him Whose wisdom is infinite, that is, from God. They who acknowledge the Divine see and think that it is so; but they who do not acknowledge the Divine do not see it, and do not think it is so, because they are unwilling; they sink their rationality in the sensual faculties, which acquire all their ideas from the light peculiar to the senses, and confirm the fallacies of the senses. They ask, if one cannot see the sun producing such things; and if that which we do not see is anything at all. Again those who confirm themselves in favor of the Divine, observe also what is exhibited in the production of animals, as that in eggs (to confine ourselves to this mode of production), there is concealed the chick in its seminal or inchoate state, with everything requisite for it until it leaves the shell, and with the whole order of its subsequent development into a bird like its parent. If we further observe the creature's form, we find it so constructed that thinking profoundly of it compels astonishment; for the smallest creatures equally with the largest, and the invisible equally with the visible, possess the organs of sense, sight, hearing, smell, taste, and feeling; also organs of motion, which are muscles, for they both fly and walk; they also possess the viscera dependent upon the heart and lungs, and actuated by the brain. That even the lower

insects enjoy these organs and viscera is known from their anatomical structure as described by certain authors, especially by Swammerdam in his Books of Nature. Those who ascribe all things to nature also see the same things, but reflect only upon the fact of their existence, and say nature produces them. They say this because they have averted the mind from all thought of the Divine; and they who have done this, cannot think rationally of such wonderful things when they see them, much less spiritually, but only sensually and materially. They then think in and from nature, and not above it, like those who are in hell; differing from beasts only by the possession of rational powers, that is, of the ability to understand, and therefore to think otherwise if they will.

352. They who have turned themselves away from all thought of the Divine when they look at the marvelous in nature, and have therefore become sensual, do not reflect that the eye's vision is so gross as to see many little insects as one, and that hardly visible; and that yet each one of them is organized for sensation and motion, and is therefore gifted with fibres and vessels, with a miniature heart and pulmonic tubes, and with miniature brain and viscera; and that they are composed of nature's purest elements, all their textures corresponding to something in the life by which their most delicate forms are distinctly actuated. The sight of the eye being so gross, that many such insects, with the innumerable parts in each, appear to it as a little obscure object, while yet sensual men think and draw their conclusions from that sight; the grossness of their minds is obvious, and their consequent blindness in things spiritual.

353. Any one may, if he will, and does, if he thinks of God from life, confirm himself in favor of the Divine from the things visible in nature: as when he sees that among the birds of heaven, each species knows its own food, and

where it is to be found, recognizes its companions by sight and sound, and among other species knows which are friends, and which enemies; that they form marriages, understand sexual intercourse, construct their nests skillfully, place their eggs in them, incubate; know the period of incubation, at the close of which they bring out their young, love them tenderly, shelter them under their wings, feed them, and nourish them until they become free and able to perform the same offices, and by procreation to perpetuate their kind. Any one who is willing to think of a Divine influx through the spiritual world into the natural, can see it in these creatures; and if he will, can say from his heart, that such knowledge cannot flow into them from the natural sun through its rays of light; for this sun, from which nature has its birth and essence, is pure fire, and therefore the rays of its light are utterly dead. He may therefore conclude that such things exist from the influx of the divine wisdom into the ultimates of nature.

354. Any one may confirm himself in favor of the Divine by things visible in nature, if he observes those worms which, from the joy of a peculiar longing, toil eagerly for a change of their earthly state into one somewhat analogous to a heavenly state; and for this end they creep away and inclose themselves in a sort of womb, in order to be born again; and there they become chrysalides, aureliæ, caterpillars, nymphs, and finally butterflies: having undergone this metamorphosis, and been decked with beautiful wings according to their species, they fly about in the air as in their heaven and disport themselves merrily, they marry, lay their eggs, and provide for themselves a posterity, meanwhile nourishing themselves with sweet and pleasant food from flowers. Who that from visible nature confirms himself in favor of the Divine, cannot see an image of man's earthly state in these as worms, and an image of his heavenly state in them as butterflies? They

who have confirmed themselves in favor of nature, also see these facts; but as they have rejected man's heavenly state from their minds, they call them merely natural instincts.

355. Again, a man may confirm himself in favor of the Divine from things visible in nature, by observing what is known of bees; that they know how to collect wax from herbs and flowers, to suck out their honey, to build cells like little houses, to arrange them like a city with streets for ingress and egress; that they smell from afar off the flowers and herbs from which they collect wax for their houses and honey for food, being loaded with which they fly back straight to their hives. Thus they provide themselves with food and shelter for the coming winter, as if they possessed foresight and knew that it would come. They also appoint over themselves a mistress or queen from whom to propagate a posterity: for her they build a sort of palace above themselves, with guards around it, and when the time for propagation arrives, she goes with her guards from cell to cell and lays her eggs, which her retinue seal up lest they should be injured by the air; thus is born another generation. When this becomes of age, and able to do the same, it is expelled from the home. The expelled swarm first assembles, and to prevent separation, flies forth in a body to find itself a home. In autumn, moreover, the useless drones are led out and deprived of their wings, lest they should return and consume the food for which they had spent no labor; besides other things; from which it will appear, that for the sake of their use to the human race, they receive by influx from the spiritual world a form of government similar to that among men on earth, and even like that of the angels in heaven. Cannot any man with reason unimpaired, see that such things do not exist among bees from the natural world? What does the sun, in which nature originates, possess in common with government emulous of heavenly govern-

ment and analogous to it? From these facts, and others quite similar exhibited among animals, he who acknowledges and worships nature confirms himself in favor of nature; and he who acknowledges and worships God, from the same things confirms himself in favor of the Divine; for in them the spiritual man sees spiritual things, and the natural man natural things, each according to his character. For my own part, such things have been to me evidences of a spiritual influx into the natural, or of an influx from the spiritual into the natural world, that is, from the Lord's divine wisdom. Consider, moreover, whether you could think analytically of any form of government, of any civil law, or moral virtue, or spiritual truth, unless the Divine from its own wisdom were influent through the spiritual world. For myself, I never could, and I cannot; for I have observed that influx perceptibly and sensibly and continually for nineteen years: I therefore speak from positive knowledge.

356. But can anything natural pursue use as an end, and arrange uses in order and in forms? This can be done only by a wise being. And to so order and form the universe can be done only by God, whose wisdom is infinite. Who else or what else can foresee and provide all things needful for the food and clothing of man—food from the earth's fruits and from animals, and clothing from the same sources? It is marvelous that the insignificant silkworm should clothe with silk, and magnificently adorn men and women, from queens and kings to servants; and that a humble insect like the bee should supply wax for the tapers which make temples and palaces brilliant. All these and more are open and authoritative proofs, that the Lord through the spiritual world produces from Himself all that exists in nature.

357. To this must be added the fact, that in the spiritual world I have seen those who from things visible in the

natural world had confirmed themselves in favor of nature, until they had become atheists; and in spiritual light their understanding appeared to be open below, but closed above, because in thought they had looked downward towards the earth, and not upward towards heaven: above their sensual faculties, which form the lowest division of the understanding, there appeared a kind of covering, which in some flashed with infernal fire, in some was black as if from soot, and in some livid like a corpse. Let every one therefore beware of confirming himself in favor of nature; let him confirm himself in favor of the Divine; the means are not wanting.

PART V.

358. The Lord has created and formed in Man two Receptacles and Habitations for Himself, called the Will and the Understanding—the Will for His divine love, and the Understanding for His divine wisdom. We have treated of the divine love and wisdom of God the creator, who is the Lord from eternity, and of the creation of the universe: we shall now speak briefly of the creation of man. We read in Genesis i. 26, that man was created in the image of God, after His likeness; by the image of God is there meant the divine wisdom, and by the likeness of God the divine love; for wisdom is none other than the image of love, since love makes itself visible and perceptible in wisdom; and wisdom is therefore its image. Love, moreover, is life's Being, and wisdom is life's Existence from that Being. The likeness and image of God is perspicuous in the angels; for love from their interior being shines forth in their faces

and wisdom in their beauty; and their beauty is the form of their love. This I have seen, and I know it.

359. Man cannot be an image of God, after His likeness, unless God is in him and is his life from the inmost; that God is in man and is man's life from the inmost, follows from what was demonstrated in n. 4–6, that God alone is life, and that angels and men are recipients of life from Him. It is also known from the Word that God is in man and makes His abode with him; therefore it is customary with preachers to say that men should prepare to receive God, that He may enter into them, may dwell in their hearts, and that they may be His habitation; so likewise speaks a pious man in prayer; and some more plainly still of the Holy Spirit, which they believe is in them when they are in holy zeal, and from it think, speak, and preach. That the Holy Spirit is the Lord and not a distinct personal God, has been shown in the New Church Doctrine of the Lord, n. 51–53: for the Lord says, "In that day ye shall know that ye are in me, and I in you," John xiv. 20; xv. 4, 5; xvii. 23.

360. Now because the Lord is divine love and wisdom, and those two elements are essentially Himself, in order that He may dwell in man, and impart life to him, it is necessary for Him to create and form receptacles and habitations for Himself in man, one for love, and another for wisdom. These receptacles and habitations in man are called the Will and the Understanding—the will being the receptacle and habitation of Love, and the understanding the receptacle and habitation of Wisdom. That these two faculties are the Lord's in man, and that all man's life is from them, will be seen in what follows.

361. That every man possesses these two faculties, will and understanding, and that they are distinct from each other like love and wisdom, is known in the world, and yet is not known. It is known from common perception, but

is not known from thought, still less from written thought; for every one knows from common perception that man's will and understanding are two distinct faculties; therefore he has a perception of the fact when he hears it stated, and may also say to another: "This man's will is good, but his understanding is not; while that man's understanding is good, but his will is not; I love a man whose understanding and will are both good, but not one whose understanding is good, and his will bad." Yet when he thinks about the will and understanding, he does not make them two distinct faculties, but confounds them, and this because his thought communicates with his sense of sight: still less does he comprehend that they are two distinct faculties when writing, because his thought then communicates with his sensual life, which is his selfhood. For this reason some can think and speak well, but yet cannot write well: this is common with the female sex. It is the same with many other things. Does not every one know from common perception that he who lives well is saved, and he who lives badly is condemned? Also that he who lives well enters the society of angels, and there sees, hears, and speaks like a man? Also that he possesses conscience who acts justly from what is just, and rightly from the right? But if he goes out of his common perception, and submits the matter to his thought, then he does not know what conscience is, nor that the soul can see, hear, and speak like a man, nor that there is anything good in life except giving to the poor. And if you write upon such subjects from thought, you confirm them by appearances and fallacies, and by words that have sound but no sense. Therefore it is that many of the learned who have thought much, and still more those who have written, have weakened and obscured and even destroyed their common perception; and that the simple see more clearly what the good and true is, than those who think themselves wiser. This

common perception comes by influx from heaven, and descends into the thought even to the sight; but thought separated from common perception enters the imagination from sight, and from the selfhood. You may prove that it is so. Make any true statement to a man in common perception, and he will see it. Say that we live, move, and have our being from God and in God, and he will see it; say that God dwells with man in love and wisdom, and he will see it; say again, that the will is the receptacle of love and the understanding the receptacle of wisdom, and explain somewhat, and he will see it; say that God is love itself and wisdom itself, and he will see it; ask what conscience is, and he will tell you. But make the same statements to some learned person who has not thought from common perception, but from principles or ideas formed from the world by sight, and he will not see their truth. Then consider which is the wiser.

362. THE WILL AND UNDERSTANDING, WHICH ARE THE RECEPTACLES OF LOVE AND WISDOM, ARE IN THE WHOLE AND IN EVERY PART OF THE BRAIN; AND FROM THIS IN THE WHOLE AND IN EVERY PART OF THE BODY. This shall be demonstrated in the following order:—I. Love and wisdom, and therefore the will and understanding, constitute man's very life. II. Man's life exists in its first principles in the brain, and in its derivatives in the body. III. Such as life is in its first principles, such is it in the whole and in every part. IV. Life by means of its first principles exists from every part in the whole, and from the whole in every part. V. Such as the love is, such is the wisdom, and such, consequently, is the man.

363. I.—*Love and wisdom, and therefore the will and understanding, constitute man's very life.* Few know what life is; when any one reflects upon it, it seems to him like something volatile, of which no idea can be formed.

This is because he is ignorant that God alone is life, and that His life is divine love and wisdom. Evidently, therefore, life in man is no other than this, and it is life in him according to the degree in which he receives it. It is known that heat and light proceed from the sun, and that all things in the universe are their recipients, and grow warm and bright according to the degree in which they receive: the same is true of the Sun where the Lord is, from which the proceeding heat is love and the proceeding light is wisdom, as shown in Part Second. Thus life is from these two elements which proceed from the Lord as a Sun. That the love and wisdom proceeding from the Lord are life, is also evident from the fact that man becomes sluggish as love recedes, and stupid as wisdom recedes; and if they were altogether withdrawn, he would be annihilated. There are several properties of love, which have acquired other names, because they are derivations, as affections, desires, appetites, with their pleasures and enjoyments; also of wisdom, as perception, reflection, memory, thought, attention to anything; and again others which are the products of both combined, as consent, conclusion, determination to action, and so on. Indeed all these belong to both love and wisdom, but they are named from the predominant and nearer element. From these two are derived in the ultimate the various sensations of sight, hearing, smell, taste, and feeling, with their joys and charms. According to appearance the eye sees; but in reality the understanding sees through the eye; therefore the understanding is said to see. It is the appearance that the ear hears; but in reality the understanding hears through the ear; therefore hearing is a term applied to attention and obedience, which belong to the understanding. The appearance is that the nose smells, and the tongue tastes; but in reality the understanding from its own perception both smells and tastes; and therefore smell

and taste are terms applied to perception; and so on. Of all these senses and faculties love and wisdom are the fountains; from which it will appear, that these two elements constitute the life of man.

364. Every one sees that the understanding is a receptacle of wisdom, but few see that the will is a receptacle of love. This is because the will does not act from itself, but through the understanding; and because when the will's love passes over into the wisdom of the understanding, it first changes into affection, and so passes over; and affection is not perceived except through a certain unnoticed pleasure in thinking, speaking, and acting. Nevertheless, that love is from the will, is evident from the fact that every one's will favors what he loves, and opposes what he does not love.

365. II.—*Man's life exists in first principles in the brain, and in derivatives in the body.* Anything in first principles is in its primary forms, and in derivatives is in forms produced from the primary; and by life in first principles is meant the will and understanding: they are the two elements which exist in their first principles in the brain, and in their derivatives in the body. That the first principles or primary forms of life are in the brain, is obvious, First; from sense itself; for when man exerts his mind and thinks, he feels that he thinks in the brain; he introverts his sight, contracts his brows, and feels a speculative process going on within, especially in the upper part of the forehead. Secondly; from man's formation in the womb; for the brain or head is first formed, and for some time continues larger than the body. Thirdly; the head is above and the body beneath; and it is according to order that the higher should act upon the lower, and not the reverse. Fourthly; if the brain is injured in the womb, or by a wound, or by disease, or by excessive study, thought is weakened, and sometimes insanity ensues. Fifthly; all

the external bodily senses, sight, hearing, smell, and taste, together with the universal sense which is feeling, and with language, are located in the fore part of the head, called the face, and by means of fibres communicate immediately with the brain, and draw from it their sensitive and active life. Sixthly; for this reason the affections, which are derivatives of love, portray themselves in the face; and the thoughts, which are derivatives of wisdom, portray themselves in the light of the eyes. Seventhly; anatomy teaches that all the fibres descend from the brain through the neck into the body, and that none ascend from the body through the neck into the brain; and where the fibres are in their first principles and primary forms, there life is in its first principles and primary forms. Can any one maintain that the origin of life is not at the origin of the fibres? Eighthly; ask any man of common perception where thought resides, or where he thinks, and he will say, in the head; then ask some one who has assigned the seat of the soul to some gland, or has located it in the heart or elsewhere, whether affection and thought do not in their primary forms reside in the brain, and he will say that they do not, or that he does not know. The cause of this stupidity is explained above, n. 361.

366. III.—*Such as life is in its first principles, such is it in the whole and in every part.* To make this comprehensible, we shall explain where in the brain these first principles are located, and how they become derivative. Their location in the brain is plain from anatomy; this teaches that the brain is double, and is continued from the head down the spinal column; and that it consists of two substances, called the cortical and medullary substances; and that the cortical substance consists of innumerable gland-like forms, and the medullary substance of innumerable fibrous forms. Now because these glands are the roots of the fibrillæ, they are also their first principles: for

the fibres commence in them, and proceed from them, and gradually combine to form nerves; and so combined or formed into nerves, they descend to the sensory organs in the face, and to the motory organs in the body, and form them. Consult any one skilled in the science of anatomy, and you will be convinced. This cortical or glandular substance forms the surface of the cerebrum, and the surface of the corpora striata, from which arises the medulla oblongata; it also forms the central portion of the cerebellum, and the central portion of the spinal marrow; but the medullary or fibrillous substance everywhere begins in this and proceeds from it; and it furnishes the nerves, from which exists everything in the body. Dissection shows that this is true. They who know these facts, either from the science of anatomy, or from the evidence of those who are acquainted with that science, may see that the first principles of life are at the origin of the fibres, and nowhere else; and that the fibres cannot possibly proceed from themselves, but from these first principles. These first principles or elements, which resemble glands, are almost innumerable; their multitude may be compared to that of the stars in the universe; and the multitude of the fibrillæ proceeding from them may be compared to that of the rays proceeding from the stars, and conveying their heat and light to the earth. The multitude of these glands may be compared to that of the angelic societies in the heavens, which are also innumerable, and are arranged, as I have been told, in the same order; and the number of the fibrillæ proceeding from them may be compared to the spiritually good and true, which also issue from these societies like rays. Therefore man is like a universe, and like a heaven in miniature, as so frequently stated and explained before. From this it will be evident, that as life is in first principles, such it is in derivatives; or as life is in

its primary forms in the brain, such it is in the forms derived from those in the body.

367. IV.—*Life by means of its first principles exists from every part in the whole, and from the whole in every part.* This is because the whole, which is the brain and body together, originally consists only of fibres which proceed from their first principles in the brain; it has no other origin, as is evident from what we have just shown in n. 366; therefore the whole exists from every part. That life by means of its first principles also exists from the whole in every part, is because the whole dispenses to every part its requisite portion, and so causes the part to be in the whole. In a word, the whole exists from the parts, and the parts subsist from the whole; that such is their reciprocal communion, from which again arises their union, is plain from many things in the body: for the same order prevails there as in a state, republic, or kingdom, where the commonwealth consists of men who are its parts, and the parts or men subsist from the commonwealth. It is the same in everything that has form, especially in man.

368. V.—*Such as the love is, such is the wisdom, and such consequently is the man:* because the character of the love and wisdom is also the character of the will and understanding; for the will is the receptacle of love, and the understanding is the receptacle of wisdom, as shown above, and they constitute the man and his character. Love is manifold; and so manifold that its varieties are indefinite, as is evident from the human race on earth and in heaven. No man or angel exists so like another that there is no distinction between them: it is love which distinguishes them; for every one is his own love. It is supposed that wisdom distinguishes; but wisdom is from love; it is the form of love; for love is life's being, and wisdom is life's existence from that being. In the world the under-

standing is believed to constitute the man; this is because the understanding may be elevated into the light of heaven, as shown above, and so man appears to be wise; yet so much of the understanding as transcends the love, or is not from love, only appears to be man's, and man appears to be of such a character; but it is only an appearance. For so much of the understanding as transcends the love, though it is indeed from the love of knowing and of being wise, yet is not also from the love of applying that knowledge and wisdom to life: it therefore passes away in the course of time in the world, or lingers among the contents of the memory on its boundaries, like something deciduous; consequently it is separated after death, no more of it remaining than accords with the proper love of the spirit. Because love constitutes man's life, and thus the man himself, all the societies of heaven, and all the angels in those societies, are arranged according to the affections derived from love, and no society, and no angel in a society, according to anything belonging to the understanding and separate from its love. It is the same in the hells and in their societies, but in accordance with loves opposed to the heavenly. It is therefore evident that as the love is, such is the wisdom, and such consequently is the man.

369. It is indeed acknowledged that a man is like his dominant love, but only in mind or disposition, not in body, therefore not wholly; but from large experience in the spiritual world, I have learned that a man is like his dominant love from head to foot, or from the primary forms in the head to the ultimates of the body. For in the spiritual world all are forms of their own love; the angels are forms of heavenly love, and the devils of infernal love; the latter are deformed in features and in body, but the former handsome: when their love is assailed their features change, and if violently assailed, they are changed totally: this is

peculiar to that world, and arises from the fact that their bodies and minds make one. The cause is evident from the foregoing statement, that all parts of the body are derivatives, that is to say, are constructed of fibres originating in first principles, which are the receptacles of love and wisdom; and such being the nature of first principles, their derivatives cannot differ from them; and therefore howsoever first principles change, derivatives follow; they cannot be separated. Therefore he who elevates his mind to the Lord, is wholly elevated to Him; and he who lowers his mind to hell, is wholly lowered to hell: therefore the whole man enters either heaven or hell according to his life's love. It is angelic wisdom that a man's mind is the man, because God is a Man; and that the body is the mind's external which feels and acts; and that they are therefore one, and not two.

370. It must be observed, that the very forms of man's members, organs, and viscera, in their actual structure, consist of fibres originating in their first principles in the brain; but they are fixed by such substances and matter as exist in the earth, or from it in the air and ether; this is effected by means of the blood. Therefore, in order to maintain the formation of all parts of the body, and to render them permanent in their functions, man must be nourished with material food, and continually renewed.

371. THERE IS A CORRESPONDENCE OF THE WILL WITH THE HEART AND OF THE UNDERSTANDING WITH THE LUNGS. This shall be demonstrated in the following order:—I. All the constituents of the mind relate to the will and understanding, and all parts of the body to the heart and lungs. II. There is a correspondence of the will and understanding with the heart and lungs, and therefore a correspondence of the whole mind with the whole body in all their particulars. III. The will corre-

sponds to the heart. IV. The understanding corresponds to the lungs. V. By means of this correspondence many arcana of the will and understanding, therefore of love and wisdom also, may be discovered. VI. A man's mind is his spirit, and the spirit is a man; while the body is an external covering, through which the mind or spirit feels and acts in the world. VII. The union of man's spirit with his body exists by the correspondence of his will and understanding with his heart and lungs, and their separation is from non-correspondence.

372. I.—*All the constituents of the mind relate to the will and understanding, and all parts of the body to the heart and lungs.* By the mind is meant nothing else than the will and understanding, which in their complex are all the feelings which affect man, and all that he thinks, therefore everything belonging to his affection and thought. The feelings which affect man belong to his will, and his thoughts belong to his understanding. That everything pertaining to man's thought belongs to his understanding, is known, since man thinks from the understanding; but it is not so well known that everything pertaining to a man's affection belongs to his will; because when man thinks, he pays no attention to his affection, but only to what he thinks; as when he hears a person speaking, he pays no attention to the tone of his voice, but only to his words; when yet the man's affection is in his thought, as the tone of his voice is in his words: therefore a speaker's affection is known from the tone of his voice, but his thought from his words. Affection belongs to the will, because every affection is from love, and love's receptacle is the will, as shown above. They who do not know that affection belongs to the will, confound it with the understanding, and call it one with thought; yet affection and thought are not one, but act as one. They are confounded, as is evident from the common expression, "I mean [or have the thought]

to do it," that is, "I have the will to do it." But from common modes of expression it is also evident that they are two, for a person will say: "I am willing to think of the matter," and when he thinks of it, the affection of his will is present in the thought of his understanding, like the tone in speech, as before stated. That all parts of the body relate to the heart and lungs is known, but not that there is a correspondence of the heart and lungs with the will and understanding: we shall therefore treat of this in what follows.

373. Since the will and understanding are receptacles of love and wisdom, therefore these two receptacles are organic forms, or forms organized from the purest substances; such they must be, in order to be receptacles. It matters not that their organization is imperceptible to the eye; it is interior to the eye's vision, even when its power is increased by the microscope. Animalcules are also interior to sight, and yet they possess organs of sense and motion, for they feel, and walk, and fly; that they also have brains, hearts, pulmonic tubes and viscera, has been discovered by the skillful through the microscope, from the dissection of them. As the animalcules themselves are not visible, and still less the minute viscera of which they are constituted; and as it is not denied that they are organized even in every particular; how can it be said that the two receptacles of love and wisdom, called the will and understanding, are not organic forms? How can love and wisdom, which are life from the Lord, act upon what is not a subject, or upon anything which does not exist substantially? How otherwise could thought be permanently incorporated? and how could any one speak from thought not permanently incorporated? Is not the brain, where thought dwells, full, and organized in every particle? The organic forms themselves are there visible to the naked eye, and the receptacles of the will and understand-

ing in their first principles are very obvious in the cortical substances, where they look like small glands, of which see above, n. 366. Do not, I beseech you, think of these things with the idea of a vacuum; a vacuum is nothing; in nothing, nothing takes place; from nothing, nothing exists. On the idea of a vacuum, see above, n. 82.

374. II.—*There is a correspondence of the will and understanding with the heart and lungs, and therefore a correspondence of the whole mind with the whole body in all their particulars.* This is new because it has been hitherto unknown; and this because the nature of the spiritual was unknown, and its difference from the natural, and therefore the nature of correspondence was unknown; for correspondence exists between things spiritual and things natural, and by it they are united. We say that the nature of the spiritual has been hitherto unknown, and the nature of its correspondence with the natural, and therefore the nature of correspondence itself; but still both might have been known. For who does not know that affection and thought are spiritual, and that therefore everything belonging to affection and thought is spiritual? Who does not know that action and speech are natural, and that therefore all that belongs to action and speech is natural? Who does not know that affection and thought, which are spiritual, cause man to act and speak? And who cannot therefore know the nature of correspondence between spiritual and natural things? Does not thought cause the tongue to speak? and affection together with thought cause the body to act? The two are distinct; I can exercise thought without speaking, and will without acting; and it is known that the body does not possess thought and will; but thought descends into speech, and will into action. Does not affection beam from the face, and there exhibit a type of itself? This every one knows. Is not affection, viewed in itself, spiritual? and are not the

changes of the countenance, which are even called its expression, natural? Might not any one have therefore inferred the fact of correspondence? and then that there was a correspondence of the whole mind with the whole body, in all their particulars? And because all the constituents of the mind relate to affection and thought, or what is the same thing, to the will and understanding; and all parts of the body to the heart and lungs; might he not have inferred that there was a correspondence of the will with the heart, and of the understanding with the lungs? That such things have not been known, although they might have been, is because man had become so external that he did not wish to know anything except what was natural; this was the joy of his love, and therefore the joy of his understanding; consequently it was disagreeable to him to raise his thoughts above the natural to anything spiritual. Therefore, from his natural love and its joy, he could not think but that the spiritual was a purer natural, and that correspondence was something influent by continuity: indeed the merely natural man cannot conceive of anything separated from the natural; this to him is nothing. Again these truths have not been seen and therefore known before, because everything belonging to religion, or everything called spiritual, has been banished from the sight of man by that dogma of the whole Christian world, that the theological or spiritual matters which have been decided upon by councils and by some leaders, must be blindly believed, because (as they say) they transcend the understanding. Therefore some have supposed the spiritual to be like a bird, which soars above the air in the ether where the eye's vision fails to reach; when yet it is like a bird of paradise, which hovers near to the eye, touching the pupil with its beautiful wings, and wishing to be seen: by the eye's vision we mean intellectual vision.

375. The correspondence of the will and understanding

with the heart and lungs cannot be nakedly proven, that is, by rational statements only, but it may be proved by effects: in this respect it is like causes, which may indeed be seen rationally, yet not clearly except through effects; for causes reside in, and render themselves visible through, effects; and until they do this, the mind is not convinced of the existence of causes. The effects of this correspondence will be set forth in what follows. But lest any one should form an erroneous conception of this correspondence, imbibed from certain hypotheses of the soul, let him first read the statements made in the preceding proposition; as in n. 363, 364, that love and wisdom, and therefore the will and understanding, constitute man's very life; in n. 365, that man's life is in first principles in the brain, and in derivatives in the body; in n. 366, that as life is in first principles, such is it in the whole and in every part; in n. 367, that by means of these first principles life exists from every part in the whole, and from the whole in every part; in n. 368, that as the love is, such is the wisdom, and such consequently is the man.

376. I may be permitted to introduce here, as further evidence, a representation of the correspondence of the will and understanding with the heart and lungs, as I saw it exhibited in heaven among the angels: By a marvelous movement in spiral curves, which no words can describe, they arranged themselves in the form of a heart and lungs with all their interior structures, and then they followed the general movement of heaven; for heaven tends mightily to such forms, impelled by the influx of love and wisdom from the Lord. And so they represented the union of the heart and lungs, and at the same time their correspondence with the will's love, and with the wisdom of the understanding: this correspondence and union they called the heavenly marriage, saying that it was the same in the whole body, and in its particular members, organs and

viscera, as in whatever there belonged to the heart and lungs; and that where the heart and lungs did not act, each one executing its own motions, there could be no movement of life from any voluntary principle, and no sense of life from any intellectual principle.

377. As we are now about to treat of the correspondence of the heart and lungs with the will and understanding; and as upon this correspondence is based that of all parts of the body, or its members, its organs of sense, and its viscera; and as the correspondence of natural with spiritual things has been heretofore unknown, although it has been fully explained in two works, one of which treats of Heaven and Hell, and the other (called "Arcana Cœlestia") of the spiritual sense of the Word in Genesis and Exodus; I wish here to point out what has been written and explained concerning correspondence in those two works. The work on Heaven and Hell, from n. 87–102, treats of the correspondence of heaven with man, throughout all their particulars; and, from n. 103–115, of the correspondence of heaven with earth, in all their particulars. In the work (called "Arcana Cœlestia") on the spiritual sense of the Word in Genesis and Exodus, will be found: On the correspondence of the face and its expression with the mind's affections, n. 1568, 2988, 2989, 3631, 4796, 4797, 4800, 5165, 5168, 5695, 9306: On the correspondence of the body in gestures and actions with intellectual and voluntary states, n. 2988, 3632, 4215: On the correspondence of the senses in general, n. 4318–4330: On the correspondence of the eyes and sight, n. 4403–4420: On the correspondence of the nose and smell, n. 4624–4634: On the correspondence of the ears and hearing, n. 4652–4660: On the correspondence of the tongue and taste, n. 4791–4805: On the correspondence of the hands, arms, shoulders, and feet, n. 4931–4953: On the correspondence of the loins and of the organs of generation, n. 5050–5062.

On the correspondence of the interior viscera of the body, especially the stomach, thymus gland, receptacle and ducts of the chyle, and the mesentery, n. 5171–5181: On the correspondence of the spleen, n. 9698: On the correspondence of the peritoneum, kidneys, and bladder, n. 5377–5396: On the correspondence of the liver, and of the hepatic, cystic, and pancreatic ducts, n. 5183–5185: On the correspondence of the intestines, n. 5392–5395, 5379: On the correspondence of the bones, n. 5560–5564: On the correspondence of the skin, n. 5552–5573: On the correspondence of heaven with man, n. 911, 1900, 2996–2998, 3624–3649, 3741–3745, 3884, 4051, 4280, 4423, 4524, 4525, 6013, 6057, 9279, 9632: All things existing in the natural world and its three kingdoms correspond to all things that appear in the spiritual world, n. 1632, 1881, 2758, 2990–2993, 2997–3003, 3213–3227, 3483, 3624–3649, 4044, 4053, 4116, 4366, 4939, 5116, 5377, 5428, 5477, 8211, 9280: All things that appear in heaven are correspondences, n. 1521–1532, 1619–1625, 1807, 1808, 1971, 1974, 1977, 1980, 1981, 2299, 2601, 3213–3226, 3349, 3350, 3475, 3485, 3748, 9481, 9570, 9576, 9577: On the correspondence of the literal sense of the Word and its spiritual sense, the work treats throughout; on the same subject see also the New Church Doctrine of the Sacred Scriptures, n. 5–26, 27–69.

378. III.—*The will corresponds to the heart.* This, considering the will and heart separately, will not appear so clearly unless from the will viewed in effects, as said above; it will then be evident from this, that all the affections belonging to love induce changes in the heart's pulsations, as is evident from the arterial pulsations, which are synchronous with those of the heart; these changes and pulsations in accordance with love's affections are innumerable; by the finger we can only feel that the pulse beats slowly or quickly, is high or low, weak or strong,

regular or irregular, and so on; that it is different, therefore, in joy and in sorrow, in tranquillity of mind and in anger, in fearlessness and in fear, in febrile and in frigorific diseases, and so on. As the two motions of the heart, the systolic and the diastolic, are thus changed and varied according to the affections of every one's love, therefore many of the ancients, and from them some of our own time, have attributed the affections to the heart, and made it their home. From this arise in the common use of language, the expressions, a brave and a timid heart; a joyful and a sad heart; a tender and a hard heart; a great and a small heart; a whole and a broken heart; a heart of flesh and a heart of stone; gross-hearted, tender-hearted, kind-hearted; to give men the heart to do anything; to give them one heart and a new heart; to treasure in the heart; to receive heartily; it does not reach the heart; to harden the heart; a friend of the heart: hence also concord, discord, and other similar words [from the Latin *cor*, the heart], expressive of love and its affections. Similar expressions occur in the Word, because it was written by correspondences. Whether we say love or the will, it is the same, since the will is love's receptacle, as stated above.

379. There is known to be in man and in all animals a vital heat, but its origin is unknown; every one speaks of it from conjecture; so that they who did not know anything of the correspondence between things natural and spiritual, have attributed it to the sun's heat, some to the activity of the bodily particles, and some to life itself; but as they did not know what life was, they stopped short with the mere statement. But any one knowing that there exists a correspondence of love and its affections with the heart and its derivations, may know that love is the origin of the vital heat: for love proceeds as heat from the spiritual Sun where the Lord is, and is moreover felt as heat

by the angels. This spiritual heat, which in its essence is love, is what flows into the heart and its blood by correspondence, and imparts heat to it, at the same time vivifying it. That man grows warm and even burns according to the nature and degree of his love, and grows torpid and cold according to its decrease, is well known; for it is sensible and visible—sensible in the heat of the whole body, and visible in the glow of the face; while on the other hand the extinguishment of love is sensible in the coldness of the body, and visible in the pallor of the face. Love being the life of man, the heart is therefore the first and last of his life, and therefore the soul lives its life in the body by means of the blood; for this reason the blood is in the Word called the life; Gen. ix. 4; Lev. xvii. 14. The various meanings of the term soul will be explained in what follows.

380. The redness of the blood also arises from the correspondence of the heart and blood with love and its affections: for there are all colors in the spiritual world, white and red being the fundamental, from which and their opposites, which are a dusky flame color and black, the others derive their varieties. Red there corresponds to love, and white to wisdom. The red corresponds to love, because it originates in the fire of the spiritual Sun; and the white to wisdom, because it originates in the light of that Sun; and as there is a correspondence of love with the heart, the blood must necessarily be red, and indicate its origin. Therefore it is, that in the heavens where love to the Lord predominates, the light is flame-colored, and the angels there are clothed with purple garments; but in the heavens where wisdom predominates, the light is white, and the angels are clothed with garments of white linen.

381. The heavens are divided into two kingdoms, one of which is called celestial, and the other spiritual. Love to the Lord predominates in the celestial kingdom, and

wisdom from that love predominates in the spiritual kingdom. The kingdom where love predominates is called heaven's cardiac kingdom, and that where wisdom predominates its pulmonic kingdom. It must be known that the universal angelic heaven in its complex resembles one man, and appears to the Lord like one man; therefore its heart constitutes one kingdom, and its lungs another; for there is a cardiac and a respiratory movement of all heaven in general, and from this in every angel in particular; and these general cardiac and respiratory movements are from the Lord alone, because from Him alone are love and wisdom: for there are these two movements in the Sun in which the Lord is, and which is the Lord, and from this in the angelic heaven and in the universe. Banish space, and remember the Divine Omnipresence, and you will be convinced that it is so. That the heavens are divided into two kingdoms, a celestial and a spiritual, may be seen in the work on Heaven and Hell, n. 26–28; and that the universal angelic heaven in the complex resembles one man in the same work, n. 59–87.

382. IV.—*The understanding corresponds to the lungs.* This follows from what has been said of the correspondence of the will and heart; for there are two faculties which are sovereign in the spiritual man or in the mind,—the will and the understanding; and there are two organs which are sovereign in the natural man or in the body,—the heart and lungs; and there is a correspondence of the whole mind and the whole body, in all their particulars, as before stated: consequently, as the will corresponds to the heart, so does the understanding correspond to the lungs. Moreover, any one may observe in himself, both from his thought and from his speech, that the understanding corresponds to the lungs. He may see it in his thought; for no one can think without the concurrence and concordance of his respiration; so that when he thinks quietly, he breathes

quietly; when he thinks deeply, he breathes deeply; he contracts and he expands the lungs, and he makes them rise and fall, slowly, rapidly, passionately, gently, or hurriedly, according to his thoughts, thus according to the influx of affection from love. Furthermore, if he holds his breath entirely he cannot think at all, unless in spirit and from the respiration of his spirit, which is not sensibly manifest. He may see it in his speech; for not the least vocal sound escapes the mouth without the aid of the lungs; for the sound of the voice, which is formed into words by articulation, comes wholly from the lungs by means of the windpipe and epiglottis; therefore the voice rises to a shout or falls, as this bellows is inflated or contracted, and as its passage is opened or closed; and if the passage is wholly closed, the sound of the voice ceases with the thought.

383. As the understanding corresponds to the lungs, and consequently thought to respiration, therefore in the Word soul and spirit signify the understanding: for example, "Thou shalt love the Lord thy God with all thy heart, and with all thy *soul*," Matt. xxii. 37: "A new heart also will I give you, and a new *spirit* will I put within you," Ezek. xxxvi. 26; Ps. li. 10. That the heart signifies the will's love, was shown above; therefore soul and spirit signify the wisdom of the understanding. That the Spirit of God, also called the Holy Spirit, means the Divine Wisdom, and therefore the Divine Truth, which enlightens man, may be seen in the New Church Doctrine of the Lord, n. 50–51. Therefore the Lord *breathed* upon His disciples, and said, "Receive ye the *Holy Spirit*," John, xx. 22; for the same reason it is said that the Lord God *breathed* into the nostrils of Adam "the *breath of life*, and man became a *living soul*," Gen. ii. 7: and therefore He said to the prophet, "Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord

God, Come from the four winds, *O breath*, and *breathe* upon these slain, that they may live," Ezek. xxxvii. 9; so elsewhere: and therefore the Lord is called the *breath* of the nostrils, and the *breath* of life. Because respiration takes place through the nostrils, they signify perception; and an intelligent person is called keen-scented, and an ignorant person dull-scented. For the same reason again, spirit and wind in the Hebrew, and in some other languages, are the same word; for the word spirit is derived from a word meaning to breathe, and therefore when a man dies he is said to expire. It is for the same reason that men believe a spirit or soul to be wind or something aerial like the breath. From this it will appear that to love God with all the heart and with all the soul, means to love Him with all the love [will?] and all the understanding; and that to give man a new heart and a new spirit, means to give him a new will and a new understanding. Because spirit signifies understanding, Bezaleel is said to have been filled with the "spirit of God in wisdom, and in understanding, and in knowledge," Ex. xxxi. 3; and Joshua to have been filled with "the spirit of wisdom," Deut. xxxiv. 9; and the queen of Nebuchadnezzar said of Daniel, "An excellent spirit, and knowledge, and understanding, were found in him," Dan. v. 12; and in Isaiah, "They also that erred in spirit shall come to understanding," xxix. 24; similar expressions are frequent elsewhere.

384. As all parts of the mind relate to the will and understanding, and all parts of the body to the heart and lungs, therefore in the head there are two brains, distinct from each other, as the will and understanding; the cerebellum being the special organ of the will, and the cerebrum that of the understanding. The heart and lungs are distinct from the other parts of the body in the same manner, being separated from them by the diaphragm, enveloped in their own proper covering, the pleura, and

constituting that part of the body called the chest. In the other parts of the body, called its members, organs, and viscera, the will and understanding are united; those parts are therefore pairs, as the arms, hands, loins, feet, eyes, and nostrils; the kidneys, ureters, and testicles; and the parts that are not pairs, are divided into a right side and a left. Moreover, the cerebrum itself has two hemispheres, the heart two ventricles, the lungs two lobes; and their right relates to the good which is a property of the true, and their left to the true which is a property of the good; or what is the same thing, their right relates to the good in love which originates the true in wisdom, and their left to the true in wisdom derived from the good in love: and as the union of the good and true is reciprocal, and as reciprocal union effects unity, therefore those pairs in man act together and conjointly in the bodily functions, motions, and senses.

385. V.—*By this correspondence may be discovered many arcana of the will and understanding, and therefore of love and wisdom.* It is hardly known in the world what the will is, or what love is, because man cannot love, and from love will, of himself, as he can understand and think as if from himself; just as he cannot of himself cause the heart to beat, as he can cause the lungs to breathe. Now, as it is hardly known in the world what love is, and what the will is, and as it is known what the heart and lungs are,—for these are obvious to sight, and may be examined, and have been examined and described by anatomists, while the will and understanding are invisible and cannot be examined,—therefore, when they are known to correspond, and by correspondence to make one, they may disclose many arcana of the will and understanding which cannot otherwise be discovered; as the union of the will with the understanding, and the reciprocal union of the understanding with the will; the union of love with

wisdom, and the reciprocal union of wisdom with love; love's distribution into affections; the association of the affections; their influx into the perceptions and thoughts, and finally by correspondence into bodily action and sensation. All this and more may be discovered and demonstrated by the union of the heart and lungs, by the circulation of the blood from the heart into the lungs and back again to the heart, and from it through the arteries to all the members, organs, and viscera of the body.

386. VI.—*Man's mind is his spirit, and the spirit is a man; and the body is an external covering through which the mind or spirit feels and acts in the world.* That man's mind is his spirit, and the spirit a man, can with difficulty be believed by those who have supposed a spirit to be wind, and the soul something ethereal like the breath; for they say, How can a spirit, which is breath, be a man? or how can the soul, which is air, be a man? They say the same of God, because He is called a Spirit. This conception of spirit and soul they have acquired from the fact, that spirit and wind are in some languages the same word; and again from the fact that a dying man is said to expire, and that life is restored in persons suffocated, or in those who have swooned, when breath or air re-enters the lungs; and as in such cases they detect nothing operative but wind or air, they conclude from bodily sight and sense that the spirit or soul of man after death is not a man. From this corporeal estimate of the spirit or soul have arisen various hypotheses; and an outbirth from them is the belief that a man does not become a man until the day of judgment, but meanwhile remains somewhere, expecting a reunion with the body, according to what has been stated in a work called "Continuation on the Last Judgment." Because man's mind is his spirit, angels, who are also spirits, are called minds.

387. Man's mind is his spirit, and the spirit is a man,

because the mind means the whole will and understanding, which exist in first principles in the brain, and in derivatives in the body, and they therefore include in their forms the whole man. Therefore the mind (or the will and understanding) rules the body in all its particulars at will. Does not the body execute whatever the thought and will of the mind determine? It directs the ear to hear, the eye to see, the tongue and lips to speak; it impels the hands and fingers to do what it pleases, and the feet to go where it will. Is not the body, therefore, mere obedience to the mind? and could it be such, unless the mind were in its derivatives in the body? Is it conformable to reason that the body should obediently act, because the mind so wills? They would thus be two, one above and the other beneath, one commanding and the other obeying. This no reason will admit; and it therefore follows that man's life is in first principles in the brain, and in derivatives in the body, as stated above, n. 365; also that as life is in first principles, such is it also in the whole and in every part, n. 366; and that life by means of first principles is from the whole in every part, and from every part in the whole, n. 367. That all the constituents of the mind relate to the will and understanding, and that the will and understanding are receptacles of love and wisdom from the Lord, and constitute man's life, has been shown in the preceding pages.

388. From what has now been said it will even appear that a man's mind is the man himself. For the primary texture of the human form, or the human form itself in its general and particular structure, is woven from the first principles continued from the brain through the nerves, in the manner previously explained. This is the form which man assumes after death, and which is then called a spirit, and an angel, and which is in full perfection a man, though spiritual. The material form which was assumed

in addition to this in the world, is not in itself the human form, but is from that spiritual form; it is an addition to this form, and a covering, designed to render man capable of performing uses in the natural world, and of carrying with him, from its purer substances, some fixed form to contain things spiritual, and thus to render him capable of continuing and perpetuating his life. It is of angelic wisdom that man's mind not only in general, but also in every particular, is in the constant effort to assume the human form, because God is a Man.

389. In order that man may be man, there must not be wanting, either in head or in body, any part which exists in the perfect man; since there is nothing there which does not enter into and constitute that form; for it is the form of love and wisdom, which in itself considered is the divine form: it includes all the determinations of love and wisdom, which are infinite in the Divine Man, but finite in His images, men, angels, and spirits. If any part that exists in man were wanting, there would be wanting a correspondent determination of love and wisdom, by which the Lord could otherwise be present in man from primaries to ultimates, and from His own divine love by His own divine wisdom, provide uses in the created world.

390. VII.—*The union of man's spirit with the body is effected by the correspondence of the will and its understanding with the heart and its lungs, and their separation is caused by non-correspondence.* As it has been unknown heretofore that man's mind (or his will and understanding) was his spirit, and that the spirit was a man; and as it has been unknown that man's spirit, like his body, had a pulse and respiration, it was impossible to know that the pulse and respiration of man's spirit flowed into and produced those of the body. But as this is the fact, it follows that there is a similar correspondence of the pulse and respiration of the spirit with those of the body; for the mind, as

before stated, is the spirit; and therefore when the correspondence of those dual motions ceases, there follows a separation of body and spirit, which is death. Their separation, or death, ensues when the body is brought into such a state, by any disease or accident, that it cannot act as one with the spirit; for thus correspondence ceases, and with it their union,—not when respiration only ceases, but when the heart ceases to beat. For so long as the heart moves, love with its vital heat remains, and continues the life, as seen in cases of swooning and suffocation, and in the condition of fetal life in the womb. In a word, the life of man's body depends on the correspondence of its pulse and respiration with those of the spirit; and when this correspondence ceases, bodily life ceases, and the spirit withdraws, and continues its life in the spiritual world—a life so like its own in the natural world, that it does not know of its departure. Men generally enter the spiritual world in two days after the death of the body: for I have spoken with some after that length of time.

391. That a spirit enjoys pulse and respiration equally with man on earth in the body, can only be proved by spirits and angels themselves, when power is given to converse with them. This power has been given to me; and when I interrogated the angels on the subject, they said that they were men as fully as men in the world; possessed bodies equally with men, but spiritual bodies; felt the beating of the heart in the chest, and of the pulse in the wrist; all precisely like men in the world. I asked many about this, and all answered alike. That man's spirit breathes in his body, I have been permitted to learn by personal experience: the control of my respiration was once given to the angels, with the power to reduce it at their pleasure, and finally to withdraw it, until there remained only the respiration of my spirit, which was then perceptible to sense. I underwent a similar experience,

when permitted to learn the state of the dying, as may be seen in the work on "Heaven and Hell," n. 449. I have been sometimes brought into the respiration of my spirit only, when I have sensibly felt it to be concordant with the general respiration of heaven. Moreover, I have been again and again in a state similar to that of the angels, and I have been taken up to them in heaven, being then in spirit, out of the body, and I have conversed with them with respiration, just as in the world. From this and other living experiences, it has been made plain to me that man's spirit breathes not only in the body, but also after it has left the body; but that in the former case the respiration is so quiet as to be imperceptible to man; and that it flows into the manifest respiration of the body almost as cause into effect, and as thought into the lungs, and through them into utterance. From all this it is plain, that the union of the spirit and body in man is effected by the correspondence of their cardiac and pulmonary motions.

392. Those two motions, the cardiac and the pulmonary, exist perpetually, because the whole angelic heaven both in general and in particular is in motion with those two vital movements, and this because the Lord pours them forth from the Sun in which He dwells, and which is from Him; for that Sun performs those two motions from the Lord. And as all things in heaven and in the world depend on the Lord through that Sun, in the connection from [and ?] form of a work linked together from first to last; and as the life of love and wisdom is from Him, and all the forces of the universe from life, these motions have obviously no other origin. It follows that their variation is according to the reception of love and wisdom.

393. Of the correspondence of these motions more shall be said in what follows, as of its nature in those who respire with heaven and in those who respire with hell; and

again in those whose words harmonize with heaven, but their thoughts with hell, such as hypocrites, flatterers, and others of false character.

394. FROM THE CORRESPONDENCE OF THE HEART WITH THE WILL, AND OF THE LUNGS WITH THE UNDERSTANDING, MAY BE LEARNED ALL THAT CAN BE LEARNED OF THE WILL AND UNDERSTANDING, OR OF LOVE AND WISDOM, THAT IS, OF THE SOUL. Many in the learned world have wearied themselves with inquiries after the soul; but being ignorant of the spiritual world and of man's state after death, they could but construct hypotheses, not of the soul's nature but of its operation in the body. Of the soul's nature they could form no other conception than that it was a very pure something resident in the ether; and they could not but suppose its containing form to be something ethereal also. But knowing that the soul was spiritual, they dared not publish these views to any extent, for fear of affirming the existence of a natural element in it. Now as this was their conception of the soul, and they yet knew that the soul acted upon the body, and there produced everything referable to sense and motion, they therefore labored, as we have said, at inquiries into the soul's operation upon the body—an operation which some declared took place by influx, and some by harmony. But as this mode of investigation disclosed nothing satisfactory to the mind, which desires to see how the thing really is, I have been permitted to speak with the angels, and to be enlightened on the subject by their wisdom. This discloses the fact that man's soul, which lives after death, is his spirit, and is in the perfect form of man; that the soul of this form is the will and understanding, and the soul of these again is love and wisdom from the Lord, which two elements constitute man's life, which is from the Lord alone, but which the Lord, for the sake of His reception

by man, causes to appear as man's. But lest man should claim this life as his own in reality, and so undermine his faculty of reception, the Lord has taught that the whole of love which is called the good, and the whole of wisdom which is called the true, are from Himself, and none of them from man; and as love and wisdom are life, that all life which is life, is from Him.

395. Since the soul in its very being is love and wisdom, and these exist in man from the Lord, therefore in him were created two receptacles—which are the Lord's abodes with man—one for love and the other for wisdom; that called the will, for the reception of love, and that called the understanding, for the reception of wisdom. Now as love and wisdom in the Lord are one and yet distinct, n. 17–22; and as His divine love and wisdom are essential properties each of the other, n. 34–39; and as they so proceed from the Divine Man, that is, the Lord; therefore in man these two receptacles and abodes, called will and understanding, were so created by the Lord as to be distinctly two, and yet to make one in every activity and sensation; for in these the will and understanding cannot be separated. But that man may become a receptacle and abode from the necessity imposed by this end, his understanding has been made capable of elevation above its proper love into a certain degree of wisdom of which it is not in the love, and by this means can see and learn how to live, and how to enter that love and so to enjoy eternal happiness. Now because man has abused the faculty of elevating his understanding above its proper love, he has destroyed in himself that which might have been the receptacle and abode of the Lord—that is, of love and wisdom from the Lord—by making his will the abode of self-love and love of the world, and his understanding the abode of whatever confirms these loves. This is the origin of the change by which those two receptacles,

the will and understanding, were made the abodes of infernal love, and by confirmations in favor of them, of infernal thought, which in hell is esteemed as wisdom.

396. The love of self and the love of the world are infernal, and man could enter into them, and so destroy in himself will and understanding, because by creation these loves are heavenly; for they belong to the natural man, and are subservient to spiritual loves, as a foundation to a house. For man from his self-love and love of the world regards the welfare of the body, its nourishment, its clothing, its habitation; consults the good of his household; performs labor for the use of it; seeks honor, according to the dignity of his employment, for the sake of obedience; and even finds amusement and recreation in the pleasures of the world; but all on account of the end, which must be use. For by these means he is in a condition to serve the Lord and the neighbor; but when there is no love of serving the Lord and the neighbor, but only of serving self from the world, then from being heavenly that love becomes infernal; for it causes man to sink his mind and his inclinations in the selfhood, which in itself is wholly evil.

397. Now lest man should be in heaven by his understanding, as he may, and in hell by his will, and should thus possess a divided mind, after death everything in the understanding which transcends its proper love is removed; consequently the will and understanding ultimately make one in all men: with those who are in heaven, the will loves what is good and the understanding thinks what is true; with those in hell, the will loves what is evil and the understanding thinks what is false. Man does the same in the world when he thinks from his spirit, as he does when alone; although many do otherwise in body, as when they are not alone; this is because they then elevate the understanding above the proper state of the will or the

love of their spirit. These statements are intended to show that the will and understanding are two distinct faculties, but were nevertheless created to act as one, and are finally made to do so, even after death if not before.

398. Now as love and wisdom or will and understanding are what is called the soul, and the following pages are to explain how the soul acts upon the body and causes all its life, and as this may be learned from the correspondence of the heart and will and of the lungs and understanding, by that correspondence is disclosed what follows:—I. Love or the will is man's very life. II. Love or the will strives incessantly to assume the human form and everything belonging to this form. III. Love or the will cannot effect anything by its human form without a marriage with wisdom or the understanding. IV. Love or the will prepares a home or bridal-chamber for its future bride, which is wisdom or the understanding. V. Love or the will also prepares everything in its own human form, so that it may be able to act in unison with wisdom or the understanding. VI. When the marriage has taken place, the first union is effected by the love of knowing, which originates the love of truth. VII. The second union is effected by the love of understanding, which originates the perception of truth. VIII. The third union is effected by the love of seeing truth, which originates thought. IX. Love or the will by these three unions enters into its sensitive and into its active life. X. Love or the will introduces wisdom or the understanding to all things contained in its home. XI. Love or the will does nothing unless in union with the understanding. XII. Love or the will unites itself to wisdom or the understanding, and causes wisdom or the understanding to be reciprocally united to it. XIII. Wisdom or the understanding from the power given it by love or the will, may be elevated to the reception and perception of what belongs to the light

of heaven. XIV. Love or the will may be similarly elevated to the perception of what belongs to the heat of heaven, if it loves its consort to that degree. XV. Otherwise love or the will draws down wisdom or the understanding from its elevation, that it may act as one with itself. XVI. Love or the will is purified by wisdom in the understanding, if both are elevated together. XVII. Love or the will is corrupted in and by the understanding, if they are not elevated together. XVIII. Love purified by wisdom in the understanding becomes spiritual and celestial. XIX. Love corrupted in and by the understanding becomes natural and sensual. XX. The ability to understand, called rationality, and the ability to act accordingly, called liberty, still remain. XXI. Spiritual and celestial love is love of the neighbor and the Lord; while natural and sensual love is love of the world and self. XXII. It is the same with charity and faith and their union as with the will and understanding and theirs.

399. I.—*Love or the will is man's very life.* This follows from the correspondence of the heart and will, of which above, n. 378–381; for as the heart acts in the body, so does the will in the mind; and as the existence and motion of all parts of the body depend on the heart, so do the existence and life of the whole mind depend on the will,—that is to say, on love, because the will is the receptacle of love, and love is life itself (n. 1–3), and is from the Lord alone. From the heart and its extension into the body by means of the arteries and veins, it may be known that love or the will is man's life, because things correspondent act similarly, with the difference that one is natural and the other spiritual. How the heart acts in the body is plain from anatomy, which shows that everything lives, or is obedient to life, where the heart acts by means of the vessels thrown out from it; and that everything is lifeless where the heart does not act by its vessels; moreover, the

heart is the first organ that acts in the body, and the last. That it is the first is evident from fetuses; and that it is the last, is evident from the dying; and that it acts without the co-operation of the lungs, is evident from cases of suffocation and swooning. It will therefore appear, that as the subordinate life of the body depends on the heart alone, so does the life of the mind depend exclusively on the will; and the will lives after thought ceases, as the heart lives after respiration ceases, as is also evident from fetuses, and from persons dying, suffocated, and swooning. Love or the will, it therefore follows, is man's very life.

400. II.—*Love or the will strives incessantly to assume the human form, and everything belonging to that form.* This is plain from the correspondence of the heart and will; for it is known that all parts of the body are formed in the womb, and are formed by fibres from the brain, and by blood-vessels from the heart, and that the structures of all the organs and viscera are made of these fibres and blood-vessels, from which it is evident that everything in man derived from his will's life, which is love, is evolved from its first principles in the brain through the fibres, and everything in his body is evolved from the heart through the arteries and veins. This shows manifestly that life, which is love, which again is the will, strives incessantly to assume the human form; and as the human form consists of all things contained in man, it follows that love or the will is in the perpetual effort and endeavor to form them all. The effort and endeavor is to assume the human form, because God is a Man, and divine love and wisdom are His life, which is the origin of all life. Any one may see, that unless life, which is Absolute Man, acted upon that which in itself is not life, there could have been no such form produced as that of man, in whom are myriads of things which make one, and unanimously aspire to the image of the Life which originates them, that man may be-

come Its receptacle and abode. From these statements it may be seen that love, and from love the will, and from the will the heart, strive incessantly to assume the human form.

401. III.—*Love or the will cannot effect anything by its human form, without a marriage with wisdom or the understanding.* This also is plain from the correspondence of the heart and will. The fetal man lives in the heart, but not in the lungs; for in the fetus the blood does not flow from the heart to the lungs and impart the power of respiration, but through the foramen ovale into the left ventricle of the heart: for this reason the fetus is unable to move any part of its body, for it lies bound up; nor has it any sensation, for the sensual organs are closed. It is the same with love or the will, from which the fetus still lives, though obscurely, that is, without sensation or action; but so soon as the lungs are opened, which takes place at birth, it begins to feel and act, and likewise to exercise will and thought. Evidently, therefore, love or the will cannot effect anything by its human form, without a marriage with wisdom or the understanding.

402. IV.—*Love or the will prepares a home or bridal chamber for its future bride, which is wisdom or the understanding.* In the created universe and in each of its particulars there is a marriage of the good and true, and this because the good is a property of love, and the true a property of wisdom, and these two elements are in the Lord, and from Him all things were created. How this marriage exists in man, may be seen mirrored in the union of the heart and lungs; for the heart corresponds to love or the good, and the lungs to wisdom or the true, as shown above, n. 378–381, 382–384. From this union it will appear how love or the will betroths to itself wisdom or the understanding, and afterwards marries, or enters into a kind of marriage with it: the will betroths the understand-

ing by preparing for it a home or bridal chamber; and marries it by uniting it to itself by affections, and then lives wisely with it in that home. The truth of this cannot be fully expressed unless by spiritual language, because love and wisdom, consequently the will and understanding, are spiritual; and what is spiritual may indeed be communicated, but only so as to be obscurely apprehended, because the nature of love and wisdom is not understood, nor the nature of affection for the good, nor the nature of affection for wisdom, which is affection for the true. Yet the nature of the betrothal and marriage of love and wisdom, or of the will and understanding, may be seen from the parallelism existing in their correspondence with the heart and lungs. For the same marriage takes place with the latter as with the former, so that there is no difference whatever between them, except that one is spiritual, and the other natural. From the heart and thus from the lungs it appears that the heart first forms the lungs, and afterwards unites with them; it forms them in the fetus, and unites with them after birth. This the heart does in its home, the breast, the place of their companionship, which is separated from the rest of the body by a wall called the diaphragm, and by an envelope called the pleura. It is the same with love and wisdom, or with the will and understanding.

403. V.—*Love or the will prepares everything in its own human form, that it may act in unison with wisdom or the understanding.* We say the will and understanding, but it must be strictly understood that the will is the whole man; for he is a will with an understanding, as he exists in first principles in the brain, and in derivatives in the body, and consequently in the whole and in every part, as shown above, n. 365–7: the will therefore is obviously the whole man in its very form both general and most particular, and the understanding is its

partner, as the heart's partner is the lungs. No one ought to conceive of the will as something separate from the human form, for it is that form. From this it will appear, not only how the will prepares a bridal-chamber for the understanding, but also how it prepares all things in its home, which is the entire body, so that it may act in unison with the understanding; this it effects by uniting all parts of the body and every particular part to the understanding, as they are united to the will; or by rendering them obedient to the understanding, as they are to the will. How the whole body and all its particulars are disposed for union with the understanding as with the will, cannot be seen unless by the science of anatomy, which reveals an image of this union in the body as in a mirror. This science shows how all parts of the body are so connected, that when the lungs respire, the whole body and every particular part of the body is moved by their respiration, as also by the beating of the heart: it also shows that the heart is united to the lungs through the auricles, which are continued from the heart into the interiors of the lungs; and again that all the viscera of the entire body are united to the cavity of the chest by ligaments, and so united, that when the lungs respire, the whole and the parts in general and in particular participate to some extent in the respiratory motion: for when the lungs are inflated, the ribs expand the thorax, the pleura is dilated, and the diaphragm depressed, and together with these the lower parts of the body (which by ligaments leading from these are in connection with them), partake in some measure of the pulmonary action. I do not mention other facts, lest to those who do not understand the science of anatomy the subject should be rendered obscure, owing to their ignorance of anatomical terms. But ask those who are experienced and skillful anatomists, whether all parts of the entire body are not so

fastened together from the chest down, that when the lungs expand by respiration, all and every one of them are moved to action synchronous with the pulmonary action. From this is plain the nature of the union prepared by the will, between the understanding and every part general and particular of the human form: only explore the connections, and scan them with an anatomical eye; then observe according to these connections their co-operation with the lungs in respiration, and with the heart; then in thought substitute the understanding for the lungs, and the will for the heart, and you will see.

404. VI.—*When the marriage has taken place, the first union is effected by the love of knowing, which originates the love of truth.* By the marriage is meant man's state after birth, from a condition of ignorance to one of intelligence, and from this to wisdom. The first state, which is one of mere ignorance, is not here meant; because the understanding is then destitute of thought, and there exists only an obscure affection, which belongs to love or the will; this state is initiatory to the marriage. That to the second state, which is that of man's childhood, belongs the love of knowing, is known; from this the child learns to speak and to read, and afterwards to acquire gradually the knowledge which forms the understanding. It cannot be doubted that love, which belongs to the will, effects this progress; for without the action of love or the will, it would not be accomplished. That the love of knowing exists in every man after birth, and that by means of it he acquires the knowledge by which his understanding is gradually formed, enlarged, and perfected, any one acknowledges from rational observation. That this originates the love of truth is also plain; for when man by the love of knowing has become intelligent, he is not so much carried away by the love of knowing, as by the love of reasoning and forming conclusions upon the subjects he most loves,

whether economical, civil, or moral. When this love is exalted to spiritual subjects, it becomes the love of spiritual truth. That its first or initiatory state was the love of knowing, may appear from the fact that the love of truth is an exalted love of knowing; for to be affected by truths, is from affection to be desirous of knowing them, and from the joy of that affection to appropriate them when found. VII. *The second union is effected by the love of understanding, which originates the perception of truth.* This is plain to any one willing to examine it rationally; for a rational examination of the subject shows, that the love of truth and the perception of truth are both faculties of the understanding, which in some harmonize as one, and in some do not: they harmonize as one in those who desire to possess a perception of truth in the understanding, and they do not with those who wish merely to know truth. It is evident, moreover, that every one enters into a perception of truth, so far as he loves to understand truth; for if you take away the love of understanding truth, there will remain no perception of it; but given the love of understanding truth, there will be a perception of it in the same degree. For no man of sound reason ever lacks the perception of truth so long as he loves to understand it. That every man has the faculty of understanding truth, which is called rationality, was shown above. VIII. *The third union is effected by the love of seeing truth, which originates thought.* That the love of knowing is one thing, the love of understanding another, and the love of seeing truth another; or that the love of truth, the perception of truth, and thought, are all different, will only appear obscurely to those who cannot apprehend the distinct operations of the mind, but the matter is plain to those who can. It must be obscure to those who have no apprehension of the mind's operations as distinct, because these operations are simultaneous with those who are both in the

love of truth and in the perception of truth, and when simultaneous they are indistinguishable. Man is in manifest thought when his spirit thinks in his body, which is especially the case when he is in the company of others; but when he is in the love of understanding, and by this enters into the perception of truth, he is then in his spirit's thought, which is meditation, and which does indeed descend into bodily thought, but into that which is silent; for it is above bodily thought, and regards what belongs to thought from the memory as below itself, since from this it either draws conclusions or proofs. But there is no apperception of the love of truth, except as an effort of the will from a certain pleasure which resides interiorly in meditation as its life, and which is but little noticed. From these observations it will now be evident that these three, the love of truth, the perception of truth, and thought, are successive outbirths from love, and exist only in the understanding; for when love enters the understanding, which it does when their union is effected, it first begets therein the love of truth, then the love of understanding what it knows, and lastly the love of seeing in the thought of the body that which it understands,—for thought is nothing more or less than internal vision. Thought indeed exists first, because it belongs to the natural mind; but thought from the perception of truth, which again is from the love of truth, exists last; for this thought is wisdom's own, but that is drawn from the memory through the vision of the natural mind. All the operations of love or the will which do not take place within the understanding, relate not to the love of the true, but of the good.

405. That these three outbirths from love which belongs to the will, follow each other in order in the understanding, may possibly be comprehended from reason, but cannot be seen clearly, and therefore cannot be proved so as to command belief. But as love which belongs to the will, acts

as one with the heart by correspondence, and as wisdom which belongs to the understanding, acts as one with the lungs (as shown above), therefore what we have said of the love of truth, the perception of truth, and thought, cannot be anywhere more clearly seen and proven than in the lungs and their mechanism: they shall therefore be briefly described. After birth the heart forces the blood from its right ventricle into the lungs, after circulating through which it is emptied into the left ventricle; thus the heart opens the lungs; this it does through the pulmonary arteries and veins. There are in the lungs bronchial tubes which ramify, and finally terminate in cells, into which the lungs admit air and so respire; accompanying the bronchial tubes and their ramifications are also bronchial arteries and veins, which are branches of the azygos vein or *vena cava* and of the aorta: these are distinct from the pulmonary arteries and veins. From this it is plain that the blood flows into the lungs in two ways, and flows out by two ways; therefore it is that the lungs can respire without their motion being synchronous with that of the heart; that the alternate motion of the heart and that of the lungs do not make one is known. Now as there is a correspondence of the heart and lungs with the will and understanding, as before shown; and as their union by correspondence is such, that as one acts so does the other; it will be seen in the blood's flowing from the heart into the lungs, how the will flows into the understanding and produces the results described just above, n. 404, when speaking of the love and perception of truth and of thought. Correspondence has disclosed this to me, and still more, which cannot be briefly told, on the same subject. Since love or the will corresponds to the heart, and wisdom or the understanding to the lungs, it follows that the heart's blood-vessels in the lungs correspond to affections for truth, and the ramifications of the bronchial tubes correspond to

perceptions and thoughts arising from those affections. Any one tracing all the tissues of the lungs from their sources, and drawing an analogy between them and the will's love and the wisdom of the understanding, may see an illustration of the statements in n. 404, and may be fully convinced of their truth. But as the facts of anatomy respecting the heart and lungs are known to few, and as the attempt to prove anything by what is unknown renders it obscure, I omit further demonstration of the analogy.

406. IX.—*Love or the will by these three unions enters into its sensitive and its active life.* Love without the understanding, or affection which belongs to love without thought which belongs to the understanding, can neither feel nor act in the body, because love without the understanding is as it were blind, or affection without thought is as if in darkness, for the understanding is the light by which love sees; the wisdom of the understanding is even from the light which proceeds from the Lord as a Sun. Since, therefore, the will's love sees nothing without the light of the understanding, and is blind; it follows that the bodily senses also, without this light, would be blind and insensate. This would be true not only of sight and hearing, but of the other senses also, because all of love's perception of truth exists in the understanding, as shown above, and all the bodily senses derive their perception from that of the mind. The same is true of every bodily action; for action from love without understanding is like the action of a man at night; for the man then knows not what he does, and in his action there can be no intelligence, nor wisdom, and it cannot be called a living action: for an action derives its being from love, and its character from intelligence. Moreover, the good is powerful only through the true; wherefore the good acts in the true, and thus through it; and the good belongs to love, and the true to the understanding. From this it will appear that

love or the will by those three unions (of which in n. 404) exists in its sensitive and in its active life.

407. The truth of this may be proved to the life from the heart's union with the lungs; because the correspondence between the will and the heart, and between the understanding and the lungs, is of such a nature, that as love acts spiritually with the understanding, so does the heart act naturally with the lungs; and herein the previous statements may be seen as in an image presented to the eye. That man possesses neither sensitive nor active life, when the heart and lungs do not act both together, is evident from the state of a fetus or an infant in the womb, and its state after birth: while man is in the fetal state, or in the womb, the lungs are closed, and he therefore pos sesses neither sensation nor action; the sensories are closed, the hands and feet are bound: but after birth the lungs are opened, and as they are opened the man feels and acts: the lungs are opened by the blood sent into them from the heart. The absence of sensitive and active life in man when the heart and lungs do not co-operate, is also evident from swoons, in which the heart alone acts, and not the lungs, for respiration is then taken away. That in such cases there is neither sensation nor action, is well known. It is the same with persons suffocated, either by water or by anything which fills up the larynx and closes the respiratory passage; that the man then appears to be dead, neither feels nor acts, and yet lives in the heart, is known; for he returns into both his sensitive and his active life as soon as the obstructions of the lungs are removed. Meanwhile the blood continues its circulation in the lungs, but through the pulmonary arteries and veins, not through the bronchial arteries and veins, and these latter give man the faculty of respiration. It is the same with the influx of love into the understanding.

408. X.—*Love or the will introduces wisdom or the*

understanding to all things contained in its home. By the home of love or the will is meant the whole man as to all the properties of his mind; and as these correspond to all parts of the body (as shown above), by the home is also meant all parts of the body, which are called its members, organs, and viscera. That the lungs are introduced to all these, and the understanding in the same way to all the properties of the mind, may appear from what has been shown above,—that love or the will prepares a home or bridal-chamber for the future bride, which is wisdom or the understanding, n. 402: that love or the will so prepares all things in its human form or in its home, that it may act in unison with wisdom or the understanding, n. 403: from the statements made in these numbers, it is plain that the whole and every part of the body are so connected by ligaments issuing from the ribs, vertebræ, sternum, diaphragm, and the peritoneum which depends on them, that when the lungs respire, they rise and fall with a similar alternate motion. That the alternations of respiration also enter the viscera themselves, even to their inmost recesses, may appear from anatomy; for the above-mentioned ligaments adhere to the coats of the viscera, and these coats by their continuations enter into the inmost recesses of the viscera, as do the arteries and veins also by their ramifications. It is evident, therefore, that the respiration of the lungs is in full union with the heart in the whole and in every particular part of the body: and to make the union in every respect complete, the heart itself is included in the pulmonary motion; for it lies in the sinus of the lungs, and is connected with them through the auricles, and rests upon the diaphragm, from which last again its arteries participate in the pulmonary motion. Moreover, the stomach is in union with the lungs in a similar manner through the connection of its œsophagus with the trachea. The facts of anatomy are presented to

show the nature of the union existing between love or the will and wisdom or the understanding, and their companionship in all the constituents of the mind; for the union is the same in the mind as in the body.

409. XI.—*Love or the will does nothing unless in union with the understanding.* For since love possesses neither sensitive nor active life apart from the understanding, and since love introduces the understanding to all things belonging to the mind, as shown above, n. 407–408; it follows that love or the will does nothing unless in union with the understanding. For what is action from love without understanding? We can only call it irrational; for the understanding teaches what ought to be done, and how it ought to be done, which love without the understanding does not know: wherefore there is such a marriage between love and the understanding, that although they are two, they act as one. There is a similar marriage of the good and true; for the good is a property of love, and the true of the understanding. Such a marriage exists in all the particulars of the universe, which were created by the Lord: their use relates to the good, and the form of their use to the true. From this marriage arises the fact that in the whole body and in each of its parts there is a right side and a left; and the right relates to the good in which the true originates, and the left to the true which originates in the good, thus to their union. For the same reason there exist pairs of organs in man; there are two brains, two hemispheres in the cerebrum, two ventricles in the heart, two lobes to the lungs, two eyes, ears, nostrils, arms, hands, loins, feet, kidneys, testicles, and so on; and where the organs are not pairs, they have a right side and a left: all because the good looks to the true for its existence, and the true looks to the good for its being. It is the same in the angelic heavens and in each of their societies. More on this subject may be seen above, n. 401,

where it was shown, That love or the will can effect nothing by its human form, without a marriage with wisdom or the understanding. The union of the evil and false, which is opposed to that of the good and true, will be spoken of elsewhere.

410. XII.—*Love or the will unites itself to wisdom or the understanding, and causes wisdom or the understanding to be reciprocally united to it.* That love or the will unites itself to wisdom or the understanding, is evident from their correspondence with the heart and lungs. Anatomical experiment teaches that the heart is in its life's motion when the lungs have not yet moved. This is learned from observation on persons who have swooned, and on those who have been suffocated; also on fetal forms in the womb, and on chicks in the egg. Anatomical experiment also shows that the heart, while it alone acts, forms the lungs, and so arranges them that it can carry on respiration in them; that it also forms the other viscera and organs, so that it may be able to accomplish various uses in them,—the facial organs that it may have sensation, the organs of motion that it may act, and the other parts of the body that it may accomplish uses correspondent to love's affections. From this it will first appear, that as the heart produces these things for the sake of the various functions which it is afterwards to discharge in the body, so does love produce similar things in its receptacle, the will, for the sake of the various affections which constitute its form, which is the human form, as was shown above. Now because the first and nearest of love's affections are the love of knowing, the love of understanding, and the love of seeing what it knows and understands; it follows that for them love forms the understanding, and actually enters into them, when it begins to feel, to act, and to think. That the understanding contributes nothing in this work, is evident from the analogy drawn from the heart and lungs, of which above. It is

evident from this that love or the will unites itself to wisdom or the understanding, and that wisdom or the understanding does not unite itself to love or the will; moreover, that the knowledge which love acquires for itself by the love of knowing, and the perception of truth which it acquires by the love of understanding, and thought which it acquires by the love of seeing what it knows and understands, do not belong to the understanding, but to love. True, thoughts, perceptions, and from them knowledge, flow into man from the spiritual world; yet they are not received by the understanding, but by love according to its affections in the understanding. It appears as though the understanding received them, and not love or the will; but this is an illusion. The understanding also appears to unite itself to love or the will, but this is also an illusion; love or the will unites itself to the understanding, and causes the understanding to be reciprocally united to itself. It is united reciprocally by love's marriage with it; this, from the life and consequent power of love, causes the union to be apparently reciprocal. It is the same in the marriage of the good and true, for the good is a property of love, and the true of the understanding: the good is the active power in all things, and receives the true into its home, and unites itself to it so far as it is harmonious. The good may admit truths which are not harmonious, but this it does from the love of knowing, of understanding, and of thinking its own truths, when it has not as yet determined itself to the use which is its end, and is called the good belonging to it. An actually reciprocal union, or a union of the true with the good, has no existence: the true is united reciprocally from the life of the good. Therefore every man and every spirit and angel is regarded by the Lord according to his love or goodness, and not one according to his understanding or truth separate from his love or goodness. For man's life is his love,

as shown above; and his life is such as he has made it through exalting his affections by truths, that is, by perfecting his affections from wisdom: for love's affections are exalted and perfected by truths, that is, by wisdom: then love acts in unison with wisdom, and as if from wisdom, but really from itself through wisdom, as through its own form, which derives absolutely nothing from the understanding, but everything from some determination of love, which is called an affection.

411. Love calls everything good to it that favors it; and calls everything true to it that leads as means to the good; and because this is a means, it is loved, and becomes love's own, and so becomes affection in form: therefore the true is nothing more or less than the form of affection, which is a derivative of love: the human form is nothing but the form of all of love's affections; beauty is its intelligence, which it acquires by truths that are received by external and internal sight or hearing. These truths are what love arranges in the form of its own affections, the forms of which are of great variety, but all derive a similarity from their common form, which is the human. To love, all these forms are beautiful and lovely; but other forms are to it void of beauty and unlovely. From this again it will appear, that love unites itself to the understanding, and not the reverse, and that even their reciprocal union is from love: this is what is meant by love or the will causing wisdom or the understanding to be reciprocally united to itself.

412. An illustration of these statements may be seen, and they may thus be confirmed, in the correspondence of the heart with love, and of the lungs with the understanding (of which above); for since the heart corresponds to love, its determinations which are the arteries and veins, correspond to affections, and in the lungs to affections for truth: and since there are in the lungs other vessels, which

are called the aeriferous tubes, by means of which respiration takes place, these vessels therefore correspond to perceptions. It is to be well understood, that the arteries and veins in the lungs are not affections, and that the respirations are not perceptions and thoughts, but are correspondences, for they act correspondently or synchronously: just as the heart and lungs are not love and understanding, but correspondences; and because they are correspondences one may be seen in the other. Whoever understands the whole mechanism of the lungs from anatomy, may see clearly, by comparing them with the understanding, that the latter does nothing of itself, neither perceives nor thinks, but acts exclusively from love's affections, which in the understanding are called the love of knowing, the love of understanding, and the love of seeing truth, of which we have before treated. For all states of the lungs depend on the blood from the heart, the *vena cava*, and the aorta, and the respirations which take place in the bronchial branches proceed according to the state of those vessels; for when the flow of blood ceases respiration ceases. From the mechanism of the lungs compared with the understanding to which they correspond, much more may be discovered; but as the science of anatomy is understood by few, and as to demonstrate or prove anything by what is unknown renders it obscure, more on the subject is not admissible. From my own knowledge of the construction of the lungs, I have been fully convinced that love through its affections unites itself to the understanding, and that the understanding does not unite itself to any of love's affections, but is reciprocally united by love, to the end that love may exist in its sensitive and active life. But it ought by all means to be understood that man possesses two respirations, one of the spirit and another of the body; and that the respiration of his spirit depends on the fibres leading from the brain, and that of his body on the

blood-vessels leading from the heart, the *vena cava*, and the aorta. Furthermore, it is evident that thought produces respiration; and again evident that affection which is a derivative of love, produces thought; for thought without affection is precisely like respiration without the heart,—a thing impossible. From this it is plain, that affection which belongs to love unites itself to thought which belongs to the understanding (as stated above), as the heart acts in the lungs.

413. XIII.—*Wisdom or the understanding, from the power given it by love, may be elevated to the reception and perception of what belongs to the light of heaven.* That man is able to perceive arcana of wisdom when he hears them, has been shown throughout this work. This faculty of man is what is called rationality, which belongs to every man from his creation. By this faculty, which is the faculty of understanding things interiorly, and of forming conclusions as to what is just and equitable and good and true, man is distinguished from the animals. This therefore is what is meant by the statement that the understanding may be elevated to the reception and perception of what belongs to heavenly light. An illustration of the truth of this may also be seen in the lungs, because they correspond to the understanding: it may be seen in the cellular substance of the lungs, which consist of the bronchial tubes continued until they become very minute cells, which are the receptacles of the air in respiration: it is with these cells that the thoughts act as one by correspondence. The structure of this cellular substance is such that it is capable of expansion and contraction in two ways, with the heart in one way, and almost separate from the heart in another,—with the heart through the pulmonary arteries and veins, which issue directly from the heart itself, and almost separately from the heart through the bronchial arteries and veins, which arise from the *vena*

cava and aorta, these vessels being outside of the heart. This takes place in the lungs, because the understanding may be elevated above its proper love which belongs to the heart, and may receive light from heaven. Nevertheless when the understanding is elevated above its proper love, it does not withdraw from it, but derives from it what is called the love of knowing and understanding, partly for the sake of worldly honor, glory, or wealth. This partial worldliness adheres to every love as its superficies, and renders the love superficially lucent, but with the wise it is translucent. These facts of the lungs are brought forward as proofs that the understanding may be elevated to the reception and perception of what belongs to the light of heaven, for their correspondence is plenary. To see from correspondence, is to see the lungs from the understanding and the understanding from the lungs, and therefore proofs from both at once.

414. XIV.—*Love or the will may be similarly elevated to the reception of what belongs to the heat of heaven, if it loves its consort wisdom in that degree.* That the understanding may be elevated into the light of heaven and draw wisdom from it, has been shown in the preceding proposition, and frequently before; but that love or the will is equally capable of elevation, if it loves what belongs to heavenly light or to wisdom, has also been frequently shown. Yet love or the will is not elevated by means of any honor, glory, or wealth as an end, but by the love of use, not for the sake of self but for the sake of the neighbor; and because man is not gifted with this love unless from heaven by the Lord, and is gifted with it by the Lord when he shuns evils as sins; therefore by these means love or the will is capable of elevation, but without them it is not. But love or the will is elevated into the heat of heaven, while the understanding is elevated into its light; and if both are elevated, their marriage, which is

called the heavenly marriage because it is the marriage of heavenly love and wisdom, there takes place. Therefore the statement that love also is elevated, if it loves its partner wisdom in that degree. The love of the neighbor from the Lord is the love of wisdom, or the genuine love of the human understanding. It is with these as with light and heat in the world; light exists without heat and with it—without heat in winter, and with it in summer; and when heat exists with light all things flourish. The light in man corresponding to that of winter, is wisdom without its love; and that corresponding to the light of summer, is wisdom with its love.

415. This union and separation of wisdom and love may be seen imaged, as it were, in the union of the lungs with the heart: for the heart can effect a union with the clustered cellules of the bronchial tubes by the blood sent from itself, and likewise by the blood sent not from itself but from the *vena cava* and the aorta; and thus the respiration of the body may be separated from that of the spirit; but when only the blood from the heart acts, these respirations cannot be separated. Now since thoughts act as one with these respirations by correspondence, it is plain even from the two conditions under which the lungs respire, that man may think, and from thought speak and act, in one way when in the company of others, and in another way when not in company, that is, when he does not fear the loss of reputation; for he can then think and speak contrary to God, the neighbor, the spiritual things of the church, and contrary to things moral and civil; he can also act contrary to them by theft, revenge, blasphemy, adultery; while in company with others where he fears the loss of reputation, he can speak, preach, and act precisely like a man who is spiritual, moral, and civil. All of which shows that love or the will, equally with the understanding, may be elevated and may receive what

belongs to the heat or love of heaven, provided it loves wisdom in that degree; and if it does not love it, that it may be apparently separated from it.

416. XV.—*Otherwise love or the will draws down wisdom or the understanding from its elevation, to make it act as one with itself.* There are two kinds of love, natural love and spiritual love; a man who is in natural and spiritual love both at once, is a rational man; but he who is in natural love alone, can think rationally precisely like a spiritual man, but yet is not rational: for he elevates his understanding even to the light of heaven, that is, to wisdom, and yet those things which belong to heavenly wisdom or light, do not belong to his love. His love does indeed effect the elevation, but from the love of honor, glory, and wealth. When he perceives that he gains nothing of the kind from that elevation (as he does when he thinks in himself from his own natural love), then he does not love what belongs to the light of heaven or to wisdom; he then withdraws his understanding therefore from its height, in order that it may act as one with himself. For example: when the understanding is in wisdom by its elevation, then love sees what justice is, sincerity, chastity, and even what genuine love is; this natural love can see from its faculty of understanding and investigating things in the light of heaven; it can even talk and preach about them, and explain them as being moral virtues, and spiritual virtues too; but when the understanding is not in its elevation, then love, if merely natural, does not see those virtues, but instead of justice sees injustice, instead of sincerity deceit, instead of chastity lasciviousness, and so on; and if it then thinks of the things about which it spoke when the understanding was in its state of elevation, it can laugh at them, and merely think them of service to it in captivating the souls of men. This may show how it is to be understood that love, unless it loves its consort

wisdom sufficiently, withdraws it from its elevation to make it act as one with itself. That love is capable of elevation if it loves wisdom in that degree, may be seen above, n. 414.

417. Now since love corresponds to the heart and the understanding to the lungs, the above may be confirmed by their correspondence; it may thus be shown how the understanding is capable of elevation above its proper love even to wisdom, and how the understanding, if that love is merely natural, is by it withdrawn from its elevation. Man has two respirations; one of the body, and another of the spirit; these two respirations may be separated, and may also be united; in merely natural men, especially hypocrites, they are separated, but rarely in men who are spiritual and sincere. Therefore a merely natural and hypocritical man, whose understanding has been elevated, and who consequently has a good deal of wisdom stored in his memory, can in company with others speak wisely by thought drawn from his memory; while when he is not in company, he does not think from his memory but from his spirit, that is, from his love; he also respires in the same manner, since thought and respiration act correspondently. That the mechanism of the lungs is such that they can respire by means of the blood coming from the heart, or by means of blood coming from without the heart, was shown above.

418. It is generally supposed that wisdom makes the man; and so when a man is heard to talk or teach wisely, he is believed to be wise, and moreover the man himself believes it; because when he speaks or teaches in public he thinks from his memory, and if he is a merely natural man, from the surface of his self-love, which is the love of honor, glory, and wealth: but when the same man is alone he thinks from the interior love of his spirit, and then not wisely but sometimes insanely. This shows that

no man ought to be judged from his talking wisely; but from his life, that is, not from wise talk separate from life, but from both united: by life is meant love: that love is life was shown above.

419. XVI.—*Love or the will is purified in the understanding, if both are elevated together.* By nature man loves only himself and the world, for these alone are before his eyes, and therefore they alone occupy his mind; and this love is natural-corporeal, and may be called material: moreover, this love has been rendered impure by the separation from it of celestial love in parents. This love could not be separated from its impurity, were it not that man has the faculty of elevating his understanding into the light of heaven, and of seeing how he ought to live, in order that his love may be elevated into wisdom together with his understanding. Through the understanding love, that is, the man, sees what are the evils which defile and corrupt love; and sees also, that if he shuns those evils as sins and rejects them, he loves whatever is opposed to them, all of which is heavenly. He then sees also the means by which he may shun and reject those evils; love or the man sees this by exercising the faculty of elevating his understanding into heavenly light, which is the source of wisdom: then so far as love gives heaven the first place and the world the second, and at the same time gives the Lord the first place and self the second, so far it is cleansed from its dregs and purified; that is to say, so far it is elevated into the heat of heaven, and united to the heavenly light in which the understanding is, and the marriage takes place which is called the marriage of the good and true, or of love and wisdom. Any one can grasp with his understanding and see rationally that so far as he shuns and rejects theft and fraud, he loves sincerity, rectitude, and justice; and so far as he shuns and rejects revenge and hatred, he loves his neighbor; and so

far as he shuns and rejects adultery, he loves chastity, and so on. Nay more, few are aware how much of heaven and the Lord there is in sincerity, rectitude, love to the neighbor, chastity, and in the other affections of heavenly love, before they have removed their opposites: when they have removed these, then they are in those affections, and from them recognize their character and see them. Until this takes place there is a kind of veil interposed, which does indeed transmit to love the light of heaven, but because it does not love its consort wisdom in that degree, it does not accept it; nay, may even contradict and upbraid wisdom when it returns from its elevation, but yet is softened by the fact that the wisdom of its understanding may serve as a means for the acquisition of honor, glory, or wealth. Then love gives to self and the world the first place, and to the Lord and heaven the second; and that which has the second place is loved so far as it is subservient; and if not subservient, is renounced and rejected —if not before death, then after it. From this will appear the truth, that love or the will is purified in the understanding if both are elevated together.

420. The same order is imaged in the lungs, the arteries and veins of which correspond to affections which belong to love, and the respirations of which correspond to perceptions and thoughts which belong to the understanding, as stated above. That the heart's blood is purified of indigested substances in the lungs, and that it also nourishes itself with suitable food from the inhaled air, is known from extensive observation. That the blood purifies itself of indigested matter in the lungs is evident, not only from the influent blood which is venous, and therefore replete with chyle from the food and drink, but also from the exhaled breath which is moist, and from its odor as perceptible to others, as also from the diminished quantity of the blood returned to the left ventricle of the

heart. That the blood nourishes itself with suitable food from the inhaled air, is evident from the great abundance of odors and exhalations continually effluent from fields, gardens, and woods; and from the immense supply of salts of all kinds combined with water in the earth, or in rivers and stagnant beds of water; and from the immense quantity of exhalations and effluvia which come from men and animals, and with which the air is impregnated. That these enter the lungs with the inhaled air is undeniable; and it is therefore undeniable that the blood attracts from them such elements as are suitable to it, and those are suitable which correspond to its love's affections. For this reason it is that in the cellules or deepest recesses of the lungs there are great numbers of veinlets with little mouths, which absorb such elements; for the same reason the blood returning to the left ventricle of the heart is changed into arterial blood, and is bright; these facts prove that the blood purifies itself of what is heterogeneous, and nourishes itself with what is homogeneous. That the blood purifies and nourishes itself in the lungs correspondently to the mind's affections, is as yet unknown, but is perfectly understood in the spiritual world. For the angels in heaven enjoy those odors only which correspond to their love of wisdom; while the spirits in hell enjoy only those which correspond to a love that is opposite to wisdom; the latter are foul odors, and the former fragrant. It follows that men in the world impregnate their blood with similar elements according to the correspondence of them with their love's affections; for what a man's spirit loves, that the blood craves according to correspondence, and attracts in respiration. It follows from this correspondence that man is purified in his love, if he loves wisdom, and corrupted if he loves it not; for all purification in man is effected by the true, which is a property of wisdom; and

all corruption in him is effected by the false opposed to the true in wisdom.

421. XVII.—*Love or the will is corrupted in and by the understanding if they are not elevated together.* This is because love, if not elevated, remains impure, as stated above, n. 419, 420; and while it remains impure, it loves what is impure, as revenge, hatred, fraud, blasphemy, adultery,—for these are then its affections, which are called lusts,—and it rejects what belongs to charity, justice, sincerity, truth, and chastity. Love is said to be corrupted in and by the understanding; in the understanding when love is affected by those impurities, and by the understanding when love makes the things of wisdom its slaves; and still more when love perverts, falsifies, and adulterates them. On the correspondent state of the heart or its blood in the lungs, it is not necessary to add anything to what has been said above, n. 420, except that instead of the purification of the blood its corruption takes place, and instead of its being nourished by fragrant it is nourished by foul odors, precisely as in heaven and in hell.

422. XVIII.—*Love purified by wisdom in the understanding, becomes spiritual and celestial.* Man is born natural; but according to the elevation of his understanding into the light of heaven, and the simultaneous elevation of his will into the heat of heaven, he becomes spiritual and celestial; he then becomes like a garden of Eden which is at once in vernal light and vernal heat. The understanding does not become spiritual and celestial, but love does; and when love becomes such, it makes its consort the understanding spiritual and celestial also. Love becomes spiritual and celestial by a life according to the truths of wisdom which the understanding teaches and points out: love acquires these truths through its understanding and not from itself; for love cannot elevate itself unless it knows truths,

and these it cannot know unless through an elevated and enlightened understanding; and then so far as it loves truths in the practice of them, so far it is elevated: for to understand is one thing, and to will is another; or to say is one thing, and to do is another. There are some who understand the truths of wisdom and speak them, yet do not conform to them in will nor put them in practice. When love practices the truths of light which it understands and speaks, then it is elevated. The truth of this, man can see from reason alone; for what is a man who understands the truths of wisdom, and talks of them, while he lives contrary to them, that is, while his will and conduct are opposed to them? Love purified by wisdom becomes spiritual and celestial, because man has three degrees of life, which are called natural, spiritual, and celestial (of which in Part Third of this work), and he is capable of elevation from one degree to another. Yet he is not elevated by wisdom alone, but by a life according to it; for man's life is his love: wherefore so far as man lives according to wisdom, he loves it; and he lives according to it so far as he purifies himself from uncleanness, which is sin; and so far as he does this, he loves wisdom.

423. That love purified by wisdom in the understanding becomes spiritual and celestial, cannot be seen so clearly by their correspondence with the heart and lungs, because no one can see the quality of the blood by which the lungs are kept in their state of respiration. The blood may abound with impurities, and yet its difference from pure blood not be detected. Moreover, the respiration of the merely natural man appears to be the same as that of the spiritual man; but their difference is readily detected in heaven; for every one there respires according to the marriage of love and wisdom; wherefore as [the character of] every angel is recognized from that marriage, so is he recognized from his respiration. For this reason it is, that

when any one who is not in that marriage enters heaven, he is seized with anguish in the breast, and struggles for breath like a man in the agony of death; and therefore he precipitates himself headlong from the place, nor does he find rest until he is with those whose respiration is like his own; for then by correspondence their affection and consequently their thought are like his also. From this it will appear, that in him who is spiritual the purer blood, by some called the animal spirit, is that which is purified; and that so far as it is purified, man is in the marriage of love and wisdom. It is this purer blood which corresponds most nearly to that marriage; and since it flows into the blood of the body, it follows that this also is purified by it. The reverse is true with those in whom love is corrupted in the understanding. But, as before stated, no one can investigate this by any experiment on the blood, but he can do so from love's affections, since they correspond to the blood.

424. XIX.—*Love corrupted in and by the understanding becomes natural, sensual, and corporeal.* Natural love separated from spiritual love is opposed to spiritual love, for the reason that natural love is the love of self and the love of the world, and spiritual love is the love of the Lord and the love of the neighbor; and the love of self and the world looks downward and outward, while the love of the Lord looks upward and inward. Therefore when natural love is separated from spiritual love, it cannot be elevated from man's selfhood, but remains immersed in it, and, so far as it loves the selfhood, agglutinated to it: and then if the understanding ascends, and from the light of heaven sees what belongs to wisdom, natural love withdraws it and unites it to itself in its own selfhood, and there rejects the things of wisdom, or falsifies them, or encompasses itself with them, that it may talk about them for reputation's sake. Just so far as natural love can as-

cend by degrees and become spiritual and celestial, can it also descend by degrees and become sensual and corporeal; and it does descend just so far as it loves dominion, not from any love of use, but from the love of self alone. It is this love that is called the devil. They who are in it can speak and act like those who are in spiritual love, but either from memory or from the understanding elevated by itself into the light of heaven; yet what they say and do is comparatively like fruit which appears beautiful on the surface, but is wholly rotten within; or like almonds, the shells of which seem perfect, but which are wholly worm-eaten within. In the spiritual world they call such things phantasies, by which prostitutes, who are there called sirens, make themselves seem beautiful, and adorn themselves with becoming clothing, but nevertheless look like ghosts when the phantasies are removed: they are also like devils, who make themselves angels of light. For when that corporeal love withdraws its understanding from its elevation (as it does when alone), and thinks from its own love, it then thinks contrary to God and in favor of nature, contrary to heaven and in favor of the world, contrary to the good and true of the church, and in favor of the evil and false of hell—thus contrary to wisdom. This will serve to show the character of those who are called corporeal men; for they are not corporeal in understanding, but in their love; that is to say, they are not corporeal in understanding when conversing in company, but when talking with themselves in spirit; and being such in spirit, therefore after death, both in love and understanding, they become what are called corporeal spirits; then those who in the world had the most intense love of rule from self-love, and also surpassed others in the elevation of their understanding, are in bodily appearance like Egyptian mummies, and gross and silly in mind. Who in the world at this day knows that that love is in itself of such a nature?

Still there exists a love of rule from the love of use; but from a love of use for the sake of the general good, not for the sake of self. Yet man can with difficulty distinguish one from the other, although there is a difference between them, like that between heaven and hell. Their differences will be found explained in the work on Heaven and Hell, n. 551–565.

425. XX.—*The ability to understand, called rationality, and the ability to act* [*accordingly*], *called liberty, still remain.* These two faculties which man possesses, have been treated of above, n. 264–267. They are given to man in order that from being natural he may become spiritual, that is, may be regenerated; for, as stated above, it is man's love which becomes spiritual and is regenerated, and it cannot become spiritual or be regenerated, unless through its understanding it knows what is evil and what is good, and therefore what is true and what is false; when it knows this, it may choose either one or the other; and if it chooses the good, it may through its understanding be informed of the means by which to attain to the good. All means which render man able to attain to the good have been provided; the knowing and understanding of them is from rationality; to desire them and to make use of them, is from liberty: it is liberty also to be willing to know, to understand, and to think of them. They who from church doctrine believe that spiritual and theological matters transcend the understanding, and are therefore to be believed without understanding, know nothing of the faculties of rationality and liberty: they cannot but deny the existence of the faculty of rationality. And they who from church doctrine believe that no one can do good of himself, and that therefore good is not to be done in any voluntary manner for the sake of salvation, cannot but deny from religious principle the existence of either of these faculties which belong to man. Therefore they who have con-

firmed themselves in these ideas, are after death, according to their belief, deprived of both faculties, and from having been capable of heavenly freedom, they are in infernal freedom; and from having been able to attain to angelic wisdom from rationality, they are in infernal folly; and wonderfully enough, they acknowledge the existence of both those faculties in doing evil, and in thinking falsely,—not knowing that the freedom of doing evil is bondage, and the rationality of thinking falsely is irrational. But it ought to be strictly understood, that these faculties, liberty and rationality, are neither of them man's, but the Lord's in man, and cannot be appropriated by man as his own, nor given to man as his own, but are the Lord's in him continually; and that nevertheless man is never deprived of them, because without them he cannot be saved, for without them, as stated above, he cannot be regenerated. Therefore man is taught by the church that of himself he can neither think what is true nor do what is good. But as man has no other perception than that of himself he thinks what is true and does good, it is clearly evident that he ought to believe that he thinks what is true as if of himself, and does good as if of himself; for if he does not so believe, he will either not think what is true, nor do good, and thus will have no religion; or he will think what is true and do good from himself, and then will attribute to himself that which is Divine. That man ought to think what is true and do good as if from himself, may be seen in the New Church Doctrine of Life from beginning to end.

426. XXI.—*Spiritual and celestial love is love of the neighbor and the Lord, while natural and sensual love is love of the world and self.* By love to the neighbor is meant the love of uses, and by love to the Lord the love of being useful, as before explained. These loves are spiritual and celestial, because to love uses, and to be use-

ful from the love of them, is separate from the love of man's selfhood; for he who loves use spiritually, does not regard himself, but others out of himself, by whose good he is affected. Opposed to these loves are the loves of self and the world; for they do not regard uses for the sake of others, but for the sake of self, and the loves which do this, invert divine order, giving self the Lord's place, and the world the place of heaven: therefore they look away from the Lord and heaven, and to do this is to look towards hell. More on these loves may be seen above, n. 424. But man has not the sense and perception of being useful for the sake of use, that he has of being useful for his own sake; he is therefore ignorant, when engaged in anything useful, whether he is useful for the sake of use or of self. But he may know that he is useful for the sake of use, so far as he shuns evils; for so far as he does this, he is useful not from himself but from the Lord. For the evil and the good are opposites, and therefore so far as any one is not in evil, he is in the good. No man can be in the evil and in the good at once, because no man can serve two masters at once. These statements are made, to show that man, although he does not sensibly perceive whether his usefulness is for the sake of use or for the sake of self, that is whether it is spiritual or merely natural, still may know its character from his estimate of evils as being sins or not. If he regards evil as sin, and therefore will not do evil, his usefulness is spiritual; and when from aversion to sin he shuns it, then he begins also to have a sensible perception of the love of use for its own sake, and this from a spiritual delight in it.

427. XXII.—*It is the same with charity and faith and their union, as with the will and understanding and theirs.* There are two loves according to which the heavens are distinct, celestial love and spiritual love. Celestial love is love to the Lord, and spiritual love is love

for the neighbor: the two are distinct in this, that celestial love is the love of the good, and spiritual love the love of the true. For they who are in celestial love are useful from love of the good; and they who are in spiritual love are useful from the love of the true. The marriage of celestial love takes place with wisdom; and the marriage of spiritual love with intelligence. It is the nature of wisdom to do good from the good, and of intelligence to do good from the true; wherefore celestial love practices the good, and spiritual love the true. The distinction between these two loves can only be described thus: they who are in celestial love have wisdom inscribed upon the life, and not upon the memory; for which reason they do not talk about divine truths, but put them in practice; while they who are in spiritual love have wisdom inscribed on the memory, and therefore they talk about divine truths, and practice them from principles stored in the memory. Because they who are in celestial love have wisdom inscribed on the life, whatever they hear they perceive instantly whether it is true or not; and when asked whether it is true or not, reply only that it is, or it is not. These are meant by the Lord's words in Matt. v. 37, "Let your communication be, Yea, yea, Nay, nay." And because such is their character, they are unwilling to hear anything about faith, saying, What is faith? Is it not wisdom? And what is charity? Is it not doing (good)? And when any one tells them that faith is a belief in what is not understood, they turn away saying, The man is mad. These are they who dwell in the third heaven, and are the wisest of all angels. Such has become the character of those who, when in the world, immediately applied to life the divine truths they heard, by turning from evils as infernal, and worshiping the Lord alone. Being in innocence, they seem to others like infants; and because they do not talk about the truths of wisdom, and there is

no pride in their conversation, they even seem simple; yet when they hear any one speak, from the tone of his voice they have a perception of all that belongs to his love, and from his words of all that belongs to his intelligence. These are they who are in the marriage of love and wisdom from the Lord, and who relate to the cardiac region of heaven, of which above.

428. But those who are in spiritual love, which is love for the neighbor, have not wisdom inscribed on the life, but they have intelligence; for it is the nature of wisdom to do good from an affection for the good, and it is the nature of intelligence to do good from an affection for the true, as stated above. Neither does this class know what faith is; when it is mentioned they understand truth, and when charity is mentioned they understand the practice of truth. When told that anything ought to be believed, they call it nonsense, and ask who does not believe what is true. This they say, because they see truth in the light of their heaven; and therefore to believe what they do not see, they call simplicity or want of sense. These angels constitute the pulmonic region of heaven, of which also above.

429. But they who are in natural-spiritual love, have neither wisdom nor intelligence inscribed upon the life, but they have a little faith derived from the Word, so far as it is united to charity. Not knowing what charity is, nor whether faith is truth or not, they cannot associate with those in the heavens who are in wisdom and intelligence, but with those who are in knowledge only. But those who have shunned evils as sins, are in the ultimate heaven, and there enjoy a light similar to the nocturnal light of the moon. But they who have not confirmed themselves in faith in the unknown, and have possessed also some affection for truth, after being instructed by the angels according to their reception of truths and their life according to

them, are elevated into societies composed of those who are in spiritual love and consequent intelligence. These become spiritual; the others remain natural-spiritual. But those who have lived in faith separate from charity, are removed and banished into desert places, because they are not in the good in any form, thus not in the marriage of the good and true, in which are all who are in heaven.

430. All that has been said of love and wisdom in this Part, may be said of charity and faith, provided by charity is understood spiritual love, and by faith the truth by which intelligence is acquired. It is the same whether we say will and understanding, or love and intelligence, since the will is the receptacle of love, and the understanding the receptacle of intelligence.

431. To this I may add the noteworthy observation, that in heaven, all who are useful from an affection for use, from the [state of] communion in which they are, derive greater wisdom and happiness than others: and with those there to be useful is to act sincerely, rightly, justly, and faithfully in the discharge of one's duty; this they call charity; and the ceremonials of worship they call symbols [representative] of charity; and all else they call obligations and favors. They say that when each one discharges his own duty sincerely, rightly, justly, and faithfully, the good of the whole community is permanently realized; and that this is to be in the Lord, since everything influent from Him is use, and is influent from the parts into the community, and from the community into the parts. The parts there are angels, and the community is a society of them.

432. THE INITIATORY FORM OF MAN AT CONCEPTION. The nature of man's initiatory or primitive form in the womb, after conception, it is impossible to know, because it is invisible; moreover, it is formed of spiritual substance,

which is not visible by natural light. Now because some in the world are of such a character, that they even endeavor to investigate man's primitive element, which is the semen of the father from whom conception takes place; and because many of them have fallen into the error, that man is complete from his first formation, which is inchoate, and is afterwards perfected by growth; therefore the nature of this inchoate or primitive element in its form has been disclosed to me. This was done by the angels, to whom it was revealed by the Lord. They had made this subject their wisdom, and the joy of their wisdom is to communicate to others what they know; and therefore, by permission granted them, they presented before my eyes in the light of heaven a type of man's initiatory form, which was as follows:—There appeared something like a miniature cerebrum with a delicate delineation of part of the face in front, without its appendages: this primitive form in its upper and convex portion was compacted of contiguous globules or spherules, and every one of these spherules was compacted of still smaller ones, and every one of these again of the smallest: it was thus of three degrees; in the forward and flat portion was delineated what seemed to be for the face. The convex portion was covered with a very fine membrane or meninge, which was transparent: this convex portion, which was a type of the cerebrum in its most minute forms, was also divided into two masses, as the cerebrum in its largest forms is divided into two hemispheres; and I was told that the right mass was the receptacle of love, and the left the receptacle of wisdom, and that by marvelous interweavings they were like consorts and companions. It was further shown in the heavenly light which beamed upon it, that the structure of the miniature cerebellum of this brain was interiorly, as to its situation and movement, in the order and form of heaven; and that its exterior structure was on

the contrary opposed to that order and form. After these things had been seen and explained, the angels said that the two interior degrees, which were in the order and form of heaven, were receptacles of love and wisdom from the Lord; and that the exterior degree, which was in opposition to these, contrary to the order and form of heaven, was the receptacle of infernal love and folly. This is because man by hereditary taint is born into all kinds of evil, and these evils reside there in the extremities; and that taint cannot be removed unless the two superior degrees are opened, which, as before stated, are receptacles of love and wisdom from the Lord. And as love and wisdom are the real man,—for love and wisdom in their essence are the Lord,—and as this primitive form of man is their receptacle, it follows that in this primitive form there is a constant effort toward the human form, which it also gradually assumes.

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* This Index, with the exception of a few verbal alterations, is the very complete one that was published in England a few years ago. It was compiled from the London edition of "Divine Love and Wisdom," the translation of which differs considerably from that of the present work. This accounts for the fact, that its phraseology is often different from that of the paragraphs referred to in the body of the work. But as the meaning is substantially the same, its value as an Index is not at all impaired by this difference. Only in the more important words and phrases, therefore, has the London edition of the Index been altered so as to conform to the present translation.

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